

THE CHURCH AT WORK
IN COLLEGE AND
UNIVERSITY

LEO MASON



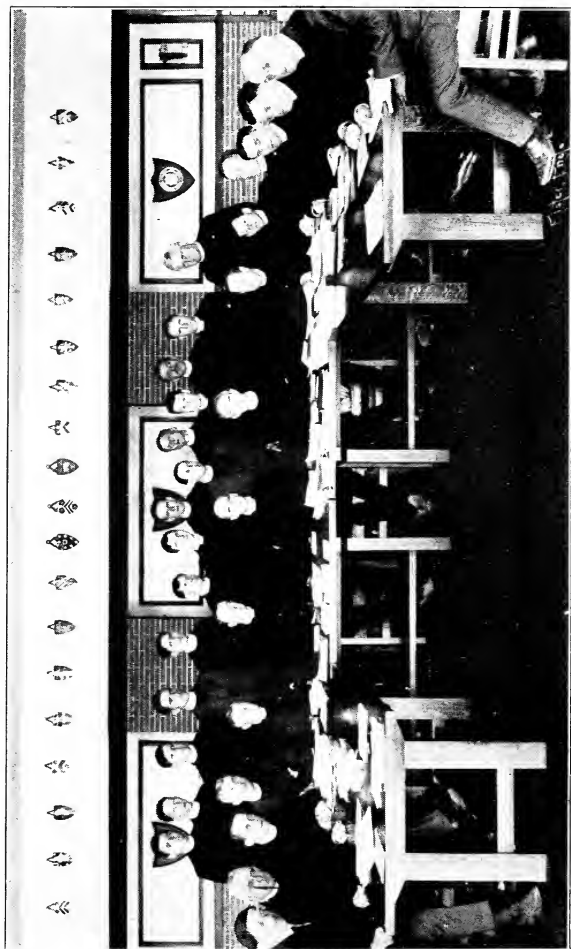
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**THE CHURCH AT WORK
IN COLLEGE AND UNIVERSITY**



CONFERENCE OF EPISCOPAL COLLEGE WORKERS
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The Church at Work in College and University

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of the General Board of Religious Education

Put forth by

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of the Episcopal Church

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PREFACE

A general survey of the student field is the only way to bring to all the vision of the greatness and the glory and the far-reaching results to the Church of work in behalf of students. This book is the first attempt that has been made to set forth between two covers the Church's whole duty to her young men and women at college. Like all pioneer treatises it has defects. It will be for the good of the cause if constructive criticisms are sent to the writer. The conclusions of this book are not final, for student work is too new to be as yet beyond the experimental stage.

It is rhetorically awkward in the English language to include men and women in the same sentence. The repetition of the words "men and women students", or the pronouns "he and she" in all their cases, is unpleasant to the eye and ear. Consequently the reader must in most cases consider the pronoun to be generic and the word "student" to cover both men and women.

The same kind of difficulty arises in regard to the references to college Church workers. The term "clergyman in the college community" must be interpreted as including, when appropriate, curates, deaconesses, parish visitors, and interested faculty people. All who minister to college Churchmen in

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any capacity are expected to find for themselves their share of the task as they read.

To leave no doubt as to which is meant in each case the word Church is spelt with a capital when the Church catholic or national is meant, and with a small initial letter when the reference is to the local church or parish.

All methods of work here set forth are not possible in each college community. This obvious remark is made lest some readers despair of their ability to carry out the programme suggested. When all is done which is possible by way of organization and methods of work, the supreme necessity may yet remain of awakening the consciences and inspiring the devotion of the students, lest in machinery and mere activity they fail to find the Lord, in whose Name the work is being done.

PAUL MICOU.

New York City, February 11, 1919.

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CHAPTER I

Retrospect and Prospect in Church Student Work

The Church and American education

To-day in America official recognition of religion is the exception rather than the rule. The Church must come to the edge of the campus and call her children away from their dormitories and fraternity houses, if they are to worship and receive the Sacraments. Instead of religion being an integral part of education, as it once was, it has now been largely put on one side, as if it were a thing by itself with which education need not be concerned.

This is a picture of American education as a whole. It is not by any means true of all its parts. Many colleges and universities have chapels and conduct regular worship. Other colleges, and the number is very large, are under the control of some Church, and have the worship and religious education customary in that communion.

The Church in the early days of American education

This is not a picture of the early days of American education, for if we call the roll of the oldest colleges we find that their names at once suggest honored leaders of the colonial Churches, and from that day

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to this religious worship has held a place of honor in Harvard, William and Mary, Yale, Princeton, Washington and Lee, Pennsylvania, Columbia, Brown, Rutgers, and Dartmouth. The pity is that the newer universities, especially the great state institutions, did not copy the example of their elder sisters.

The Church and recent educational tendencies

The missionary zeal of the various Churches as they pushed westward led to the founding of the small colleges which we know to-day as "denominational colleges". There are more than three hundred of them, though many have lost a distinctively sectarian tone. Later on came the founding of the state educational institutions, universities, agricultural and mechanical colleges, normal and technological schools. These number over two hundred. A smaller group is made up of more or less privately founded professional schools, chiefly medical and technological. The latest tendency seems to be for cities to found municipal colleges. These last three groups are wholly non-sectarian in character. The majority, however, recognize Christianity to the extent of fostering voluntary Christian organizations.

The distinctive feature of modern Church student work

It is these voluntary student religious organizations which are characteristic of modern Church work in colleges and universities. There has never been anything in the past like it, although we know of many movements which began in voluntary associations of college men, as, for instance, the Methodist,

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Oxford, and modern missionary movements. But that nearly every college has a band of earnest young people striving to uphold the cause of religion, often in spite of official apathy, is a unique phenomenon. And the tragedy of it is that the Church left these young people alone for so long a time that a new religious brotherhood, the Young Men's Christian Association, stepped into the breach to do the work the Church was not doing. In these latter days the various Churches are trying to redeem their past, and Church Boards of Education are striving to shepherd their own flocks in the colleges.

An immense and complex problem

The problem is immense. Figures compiled before the War for our own communion showed that about seventeen thousand Episcopalians, men and women, were students in the institutions of higher learning. Most of these were studying away from home, and the busy lives they were leading tended to make them forgetful of the Church, unless her clergy sought them out.

The problem is also complex. The students are of many kinds: academic, graduate, professional, and normal. They live in dormitories or private homes, and are often scattered through a great city in boarding houses. College life is so varied and peculiar that ministering to them is quite different from ordinary pastoral work. Church workers in colleges ought to be especially trained for this ministration, or at least be qualified for it by an experience of their own which covered all phases of college life.

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The kind of worker needed

Unusual men and women are needed for this work. The Christian religion must be persuasively and attractively set forth as worthy of the loyal allegiance of trained minds. Christian truth must be so presented from the pulpit and the teacher's chair as to win men and women accustomed during the week to listen to specialists in the lecture halls. Helpful religious and moral influences must be thrown about the students in their peculiar environment. These things can be done only by a man of strong personality. The Church must send her best clergy to the college communities, for there is no more influential work than that of guiding the future leaders of Church and state during the most formative period of their spiritual development.

History of the student work of the Episcopal Church

The story of the work of the Episcopal Church for her students is soon told. In most colleges and universities at one time or another our students have formed societies or clubs, the success of which was largely determined by the leadership they received. The next chapter will tell something of the great variety of organizations which has resulted by a process of evolution.

The Church Students' Missionary Association

The only attempt to bring these societies into one organization was when the Church Students' Missionary Association was organized in 1888. This

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was in the days when great missionary interest was being manifested in the college world. The Student Volunteer Movement had just been established, and the Interseminary Missionary Alliance was stirring the theological students. The C. S. M. A. did a great work for twenty years, and to it we owe many of our strongest missionaries. This Association maintained a traveling Secretary and held annual conventions. Its ultimate dissolution seems to have been due to many causes. The Student Volunteer Movement had been growing in power and usefulness, and its conventions and conferences seemed to be accomplishing the same purpose as those of the C. S. M. A. The Association also failed largely because it tried to bind into one organization schools, colleges, and theological seminaries. Possibly it set before the students too narrow and formal a type of local organization. The scope of student religious work had widened, the study of the Bible was being promoted, and the note of social service was being struck. Church students were doing more than the C. S. M. A. called for, and it seemed to hamper them.

The Board of Missions

The essential work of the C. S. M. A. was not, however, given up. The Board of Missions took the mantle from the leaders of the Association and in 1908 appointed the Rev. John J. Gravatt a member of the staff to travel through the colleges. This he did for two years. Since then there has been no full time Secretary for men students. From then to the present the Board of Missions has had a Secretary

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for candidate work among women students, Deaconess H. R. Goodwin.

The General Board of Religious Education

Since 1910 student work has received the attention of the General Board of Religious Education, created by the General Convention at that time. The Department of Collegiate Education of this Board was first directed by the Rev. Stanley S. Kilbourne. He was concerned, during his two years of office, over the question of a national Church society for the colleges, but he never saw his way clear toward organizing one. He states that he found no great desire for it among our students. There was much conference and general discussion about such a society, and from time to time the Church press contained letters advocating it. After a year during which the Department had no Secretary, the Rev. Paul Micou entered on the duties of that position in September, 1917.

In any account of our Church's work among students, mention must be made of the faithful care of the New England students by Mr. Robert H. Gardiner. For years he summoned the men students of New England to meet in annual session, and was their presiding officer. While these meetings did not lead to a general organization, they did form links from year to year, their resolutions were of considerable value, and their officers had a certain degree of authority in dealing with the college societies. A similar, but not so elaborate, conference has been held annually for New England women students at Trinity Church, Boston.

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The Social Service Commission

There is one more general Church agency which has an interest in the student field, namely, the Joint Commission on Social Service. During the first few years of the Commission's work its secretary made a beginning in establishing relations with college Church students, but it was found impracticable by reason of other more urgent demands to carry on this work effectively. It is only too apparent, however, that more must be done if we are to train leaders for the Church's social work.

Conferences of Church Workers

In February, 1917, the General Board of Religious Education called together in Chicago the first of two conferences of Churchmen working among college students, to the number of twenty clergy from college towns, two professors, and five Bishops and general educational officers. The deliberations of this very representative group were of the utmost importance, and there will be many references in this book to its findings. There was a general desire expressed at that time for a national college society, but the problems attending its creation were so numerous that the matter was referred to a committee. This committee reported to the second conference, a year later, in favor of "a rather loose and elastic organization, which will not duplicate machinery, run up additional expense, or interfere with present local organizations", but would be "a growth from the facts of the situation, rather than a theoretical pro-

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gramme, and should therefore be tentative rather than final in its form”.

How the National Student Council came into being

One more link in the chain of events should be recorded. The Collegiate Department of the General Board of Religious Education has a group of councilors who work with the Department. Among these councilors are Secretaries of the Board of Missions and at least one person who can speak for the Joint Commission on Social Service. The Department and its councilors were summoned to meet at the General Board's offices, April 30, 1918, prior to the second College Workers' Conference. At least three ideas which found their way into the constitution of "The National Student Council" had their birth then, namely, (1) the method of effectively uniting the Board of Missions, the General Board of Religious Education, and the Joint Commission on Social Service in a council to advise about their college work; (2) the idea of leaving the students absolutely free in their method of local organization, provided (3) they would agree to carry out a "minimum programme".

The Council owes its being, however, to the second Conference of Episcopal College Workers, which met May 21-24, 1918, at Howe School, Indiana. This conference was even more representative than the first one. Twenty-four of the most important universities and agricultural colleges from Harvard to Tulane, from North Dakota to North Carolina, and from Colorado to Princeton were represented. One

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Bishop and several Board Secretaries were also present.

Interest centered about the report of the committee on a national college society, and several sessions were given over to the matter. The committee recommended that a national student organization be formed at the conference. The suggestions of the meeting of the Collegiate Department on April 30 were the center of final action. Three further contributions were made by the College Workers' Conference, namely, (1) the fivefold division of the "minimum programme", (2) the election of members to represent the Provinces, and (3) the democratic control of student work by providing that three-fourths of the membership of the Council should be the actual workers in the colleges in the three classes of students, professors, and clergy working in colleges. The name, "National Student Council of the Episcopal Church", is also due to this Conference.*

The National Student Council and the college Church society

The Council is practically a board of strategy to present a united plan and to direct student work in the name of the entire Church. The chief point to be noted here is the relation of the Council to the college societies. The basic idea of this relationship is quite novel, namely, that the Council is less interested in the type of organization than it is in the

* The Constitution and Rules of Organization of the Council are given in Appendix I.

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work done. It sets forth, therefore, not a model constitution, but a "minimum programme". It will recognize as a "Unit" of the Council any organization which carries out the programme. It withdraws this recognition from any organization which for two successive years ceases to work effectively along these lines. As this programme is only a minimum, there is every incentive to growth and increased activity. Thus local control and initiative are fully safeguarded. Some existing societies may have to enlarge their aims, but if they can carry out the programme they need not change their organizations.

The Council's programme for the college societies

The programme is thus stated by the Constitution of the Council:

This minimum programme shall be regular activities in (1) worship, (2) religious education, (3) Church extension, (4) service, and (5) meetings to promote the forementioned objects, as follows:

- (1) *Worship*: The Unit shall make provision for attendance at a Church service once a week, which, if possible, shall be the Holy Communion, and shall also make provision for a monthly Corporate Communion.
- (2) *Religious Education*: The Unit shall make provision for religious education under Church auspices at least during Advent and Lent.
- (3) *Church Extension*: The Unit shall undertake to extend the Church both in the

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college and throughout the world by personal prayer, work, and contributions.

(4) *Service*: The Unit shall provide opportunities for personal service in the Church and in the community.

(5) *Meetings*: At least four meetings of the Unit shall be held each year.

Each year the Council will interpret the minimum programme, suggesting the best methods of work, the standard books for religious education, the goal for missionary endeavor, etc. To certain of these lines of work, which have been developed in the past, we turn our attention in the succeeding chapters.

The suggestion is made to the reader that he make note in what follows of things which are already being done in the college and parish in which he is interested, and of those which are possible but not yet attempted; or in pigeon English "do, can do, and no can". This will give to the reading of the book a very practical interest.

A new era in student work

That a new era has come in student work through the creation of this Council is generally recognized by those who have had experience with Church work in colleges. Bishop Lloyd, the President of the Board of Missions, who knows all the efforts to direct and organize college work in the past, has the following to say of the present movement:

"It is generally known that in all the colleges for men and women there are organizations of young

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Churchmen who desire to be found faithful. Hitherto these have been of small practical value, not for lack of fine material or high purpose, but because they have had no practical end to attain. Every one concerned was living a life full of interest and positive value. To attend religious meetings no doubt was a good thing to do, but it seemed painfully like walking solemnly in a circle. Naturally red-blooded men and women get tired of such exercise and they stop. Now we are glad to announce that a conference of men concerned with college life has conceived a plan by which the devout aspirations of thoughtful young people can be met with suggestions by which their organizations may be made available to produce results of practical value. Means will be brought within their reach through which they may learn what is involved in being a member of the Body of Christ; what one bearing such relation should know; why such an one cannot use his life for his own purposes; what that work is which depends on Christians for its successful performance."

CHAPTER II

The Student's Social Life and Meetings

Discovering the Churchmen

The first step in working with college students is to find out who are Churchmen. This is by no means easy, unless the college authorities take a religious census, or the Y. M. and Y. W. C. A. have some means of having cards filled out. One of the greatest services rendered by the Association is the ascertaining of the Church connections of the freshmen.* In the smaller colleges, especially those under denominational control, the college authorities themselves require this information. However obtained, it usually states the Church preference of the individual, and whether he or she is actually a member of some religious body. Of course, this is not quite in the form we would wish, but the important thing is to get the names first, and ascertain later who are baptized and confirmed. One other source of knowledge will, we trust, be more and more available to the college worker, namely, lists and letters from the clergy of

* Hereafter the word "Association" will be used as a convenient abbreviation of Y. M. and Y. W. C. A. when both are meant, or when the reference is obviously to either separately.

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the students' homes. This will be fully discussed in a later chapter. Suffice it here to say that if such information is obtained before college opens a letter sent to the entering student in the summer by the rector in the college community or by one of the Church student committee is of immeasurable value in winning him for the Church. Everything depends on first impressions.

Early approach to the freshman

The rush of the opening days of college precludes using them for planning. The work should be planned in May, and certain Church students should pledge that they will return to college ahead of others, so as to greet the freshmen. It is important that the names be obtained at the earliest possible moment and church notices or other information be mailed to the new students. This must be followed by visits, in which the efforts of the rector should be supplemented by a student committee and the Churchmen on the faculty. Where the number of new students is very large, a well-printed letter of welcome might be mailed to them, for it would be physically impossible to see all personally in the early days of the session. For the first few Sundays it should be the duty of some students to accompany freshmen to church and introduce them to the rector. A strong student committee is a necessity in this freshmen work.

It will be hard for the Church to make her voice heard by the new student unless she speaks in the early days of the session. Few periods in life are as

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crowded with new experiences and unexpected problems as the first week in college. Registration is often elaborate, involving interviews with professors or faculty advisers; old friends are greeted or new ones made; one's room has to be furnished and books bought; Association receptions and freshmen meetings must be attended so that the college traditions may be learned; fraternity rushing may take up the time of some; athletic teams clamor for new recruits; and last and often least class work begins, when to the student's bewilderment the school method of recitation gives place to the university custom of lectures. It is all so different from home that the Church is forgotten. Even if the freshman has come from a Church preparatory school and feels no homesickness, the Church does not find a place in his consciousness. At school the chapel Services were central, at the university they are wholly absent, or if held are likely to be more like a college meeting than worship. A well-printed notice on paper displaying the names of the church, the rector, and the student organization or committee, may do some good, but the only really effective way of arresting the freshman's attention is for someone representing the Church to call on him and, if he is willing, make an engagement to go with him to church the next Sunday. If he worships as usual that first Sunday he will probably continue in fairly regular attendance. As soon as the meetings which crowd the opening days of college are over, a reception to the Churchmen in college should be held by the parish. The freshman has by this time acquired the habit of going to func-

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tions of which he is the center, whereas if the reception is postponed, he will have become shy and claim to be "busy".

The impressions of the first Services in church are important. The rector and his assistants should be at the door to meet the new students, and the whole congregation should show a welcome and good-will. When notices are given some reference should be made to the connection between the parish and the college, and special prayers for students should be used.

Church advertising

Church advertising plays an important part in work with students. The church should have a page in the Association "Freshman Handbook", with a half-tone of the church building. This will catch the eye whenever the pages are turned. Space should be taken for the entire academic year in the college weekly, or once a week in the college daily, if there is one. The make-up of this page should be varied each week. Often the hours of Services and other such information can be subordinated to some statement about the Church. The secret of this advertising is to suggest to the reader that he has a spiritual need that the Church can supply. A question, with the suggestion that the answer can be found in the Church, is a stimulating form of advertising. It must not be forgotten that others beside Episcopalians read these advertisements. Some hungry soul with no spiritual home may be turned toward the Church by seeing his special need stated with the promise of satisfaction. Church advertising should be dignified,

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but not too formal and monotonous. Signs that never change, cards yellow with dirt on bulletin boards, and unvaried advertisements in the college paper are usually not read more than once. Such lack of interest in the advertiser reacts unfavorably on the students, who are alert and clever in advertising their own college enterprises.

Meetings

One of the first questions to arise in discussing the programme of Church work for students is the nature and number of meetings. The overcrowded schedule of the average college must be taken into consideration. Students who make desirable leaders are already at the head of so many activities that they hesitate to assume responsibility in Church work. It is wise, then, to see that no meeting is held simply for the sake of meeting. There should be an objective for each, so that it will be felt to have been worth while.

Meetings of Church clubs or societies should do more than entertain. If they are stimulating, conducted with enthusiasm and promptitude, they will be well and regularly attended. But if they drag, their attendance will surely drop to the faithful few who have an unusually strong sense of duty. If business is unfinished it had better be left to a committee, rather than for the entire society to be held to thrash out details. Most meetings should be conducted by students, and in every way the sense of democracy should be fostered. It is as disastrous for the members of the society to feel that they are under

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the dictation of one or two over-zealous students, as to feel that the clergyman in charge is presuming on his position to run affairs in his own way.

Place of meetings

One comment is necessary about the place of meetings. It should be as near the center of student population as possible. While we may reasonably expect students to go some distance to church for worship, it is hardly right to take their time to go far to meetings or social gatherings in a parish house. Many of the newer colleges and universities are built in the suburbs of cities. Trolley service may be infrequent, and with many students even carfare is an important item of expense. Under such circumstances meetings should be held in some suitable building on the campus, or at a professor's house. Many Church student societies have solved the problem of time and place of meeting by reserving a room in a restaurant, eating a "dutch" supper together, and meeting in the same room afterward. If this is not too frequent, it is not a financial burden. Or, if the ladies of the parish prepare a simple supper, students will go some distance to a parish house without a feeling that they are losing time. Meetings at meal hours, however, rule out students who earn their way by waiting on tables. In the case of city colleges, with a large proportion of commuters, a luncheon meeting is about the only way of getting a majority of the Churchmen together.

Most of the modern girls' dormitories are provided with cafeterias with rooms or alcoves for small meet-

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ings, or with kitchens and pantries adjoining the social rooms. These could easily be made use of for luncheon or supper meetings.

Nature of meetings

The purposes for which the students are organized will determine the nature of the meetings, and whether they are for both men and women or for each group separately. It would seem that the minimum number of meetings during a college year, consistent with efficiency, would be, one of a social nature at the beginning of the year, one at the time of the Bishop's visitation, and two which would combine business with a helpful talk or conference. Probably others will be found necessary when Secretaries of the Church's Boards or Church leaders of note visit the college. Those meetings which consist chiefly of religious discussion or conference are treated in Chapter V which deals with religious education.

It is very necessary that the faculty be interested in the meetings and that a goodly number of them attend. This gives stability to the work and dignifies the Church in the eyes of the students. But both the faculty and the clergy should avoid any appearance of running the meeting. Student initiative and responsibility must be safeguarded.

The social side of work with students

The entertainment of students is a very difficult problem. It can easily be overdone and defeat its own good intentions. Most students fight shy of too

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much formal entertainment, just as, on the other hand, they miss the social contact with their church if nothing is done for them. It largely depends on the amount of social life in the college. Our Church students have usually quite a facility for "making" fraternities and sororities, where social life abounds. They will then share but little in church functions. However, there are always a number who do not "make" fraternities, and the church should try to furnish for them the social life they are missing.

Some meetings of the Church society should take on the nature of socials, at least at the opening of the college year, and perhaps on the occasion of the visit of the Bishop, whom the Church students ought to meet personally. In some sections of the country and especially in co-educational colleges, picnics and outings are of special value. As the evening draws on and the camp fire dies down, the crowd is in a mood for a more serious word about life's problems and the Church.

Entertaining students

In addition to these corporate efforts at association and entertainment, students should be made at home by the clergy and the faculty and any of the congregation who are genuinely interested in student life. These glimpses of home life mean a great deal to students. It is true that they are proverbially careless about "party calls", but they are not ungrateful. Without this attention from his elders many a student goes through college without establishing a single wholesome relationship in the neighborhood.

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By such means a Church environment is thrown about the student, and Church life and worship is not a sphere apart from other college interests. The coolness which our churches so often display, and which repels students as quickly as any other strangers, would soon disappear as members of the parish greeted the students they had met socially. Even the students who had as yet made no friends in the community would feel the friendly atmosphere.

CHAPTER III

Church Student Organizations

Is organization desirable?

One of the first questions to arise in Church student work is whether an organization is desirable. Practically all workers would claim that it is, though the machinery should be reduced to a minimum. Considering the multiplicity of college organizations it is a pity that another should be needed for Church work. Yet, if students are to have any voice in their Church affairs, or are to have any share in Church life other than worship, they need to have a medium of corporate action.

Types of organization now existing

The first thing that strikes one in studying Episcopal student work is the great variety of societies which have sprung up to meet local conditions. Possibly a reason for this is to be found in the fact that there is no general young people's society in our Church such as exists in other communions. If there were, its chapters would be established in colleges, and a familiar method of work would await our students on going to college. Some of the general Church societies have reached into the colleges, but the

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parochial character of these organizations has, as a rule, prevented their adaptation to college life.

Parochial organizations with branches in the colleges

The organization of this type most generally met with in the colleges is the Brotherhood of St. Andrew. Sometimes it is the only Church society for the men students, as at the University of North Carolina, and sometimes it is the nucleus of a larger club, which meets less frequently, and includes all the Episcopalians, as at the University of Virginia. A college chapter of the Brotherhood quickly finds itself engaged in many kinds of work that are not generally part of its functions in a parish. Consequently it would seem to do its best work in a college as a sort of inner circle of a larger, all-embracing club. In some sections of the country there are opportunities for much mission, Sunday school, and lay-reading work for the students. A Brotherhood chapter manages this type of work much better than a committee of a larger organization. In any case a student who has had Brotherhood experience before coming to college will prove a valuable worker. Hence all parish chapters should without fail report their members who go to college to the clergyman in the college community, even though their records show no college chapter. The student, thus reported, will be given ample work to do along the lines to which he has been accustomed.

A few years ago there were a number of chapters of the Daughters of the King in the colleges, but to-day few exist. The Girls' Friendly Society has some

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college chapters, as for instance at the University of Arizona. The Woman's Auxiliary does not maintain separate college branches. It sometimes happens that an effort is made to draw college men and women into the clubs, guilds, societies, or Auxiliaries of a parish. There is a genuine desire on the part of the Church people to include the students in the parish activities, and theoretically the plan is good. But practically it does not succeed. The interests of the society are parochial, those of the students are collegiate. The things talked about and planned for are not pertinent to college life. The townspeople say the student is not responsive, and is careless about his duties, but this is largely due to the tasks assigned him being unrelated to his college life. On the whole experience would seem to show that the students do their best work when they have a society of their own, which busies itself with campus problems and helps in the work of the Church at large.

Organizations peculiar to colleges

The Church student organizations most generally met with bear the names of St. Paul's Societies and St. Hilda's Guilds. There is no intercollegiate organization of either of these groups of societies, nor is there much similarity between the societies of the same name in different colleges, unless one is founded in imitation of another. A few years ago an effort was made to standardize the aims and rules of the St. Hilda's Guilds in New England, but not a great deal was accomplished.

Sometimes the student society takes the name of

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the church in the college community, as for instance the St. Mark's Society at the University of California. Occasionally the organization has a name inherited from the past, as for instance the Berkeley Association at Yale, though the modern ways of conducting the society may differ widely from those of its founders. Other societies follow the simple methods of calling themselves the Episcopal Club, as at Syracuse University, or the Churchmen's Association, as at Columbia. Still others adopt names which are descriptive of their chief duties, as the Altar Society of Wells College, or the Chapel Club of the University of Illinois. Others are named after well-known Churchmen, as the Seabury Society, the men's organization at Northwestern University.

In most cases the men and the women are organized separately. However, at the University of Wisconsin there is a general organization, called the St. Francis Society, which includes both men and women. This society embraces as many subordinate guilds as there are types of work to be done, such as lay-reading, choir, altar, serving, entertainment, religious education, social service, etc. The council, or executive committee, is made up of the chairmen of the guilds, and meets weekly. The entire society meets once a month.

There are some unique forms of organization which fall under no general classification. At the Virginia Military Institute there is a "vestry", which is modelled after a parish vestry, though it has no temporal affairs to handle. At the University of Kansas a few years ago the rector of Trinity Church,

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Lawrence, organized the students along military lines. He issued his requests and notices to captains, who passed them on to a larger number of lieutenants, and so on, until every Churchman had been told by word of mouth what was under way. There are instances, as at Winthrop College, of a large Sunday school class serving as the organization for Church work among the Episcopalians.

The closest and most exclusive type of organization is the Church fraternity. The most recent example of this was the Alpha Theta Epsilon of the University of Washington, which had hardly been established when war conditions caused it to be discontinued. This fraternity did not claim to be the agent of the Church at the university in the work for all the Churchmen. It was as much a fraternity as any other in the university. It has happened in the past that the dwellers in a Church house at a university have formed themselves into a local fraternity, but they have usually applied to a national Greek letter fraternity for a charter, and given up their Church home and connections. But the Alpha Theta Epsilon was rooted in the Church and had a Churchly ritual.

Episcopal Committees of the Christian Associations

It sometimes happens that the college Y. M. or Y. W. C. A. is organized along Church lines, with a committee for each important denomination. At the University of Pennsylvania, where this type of organization has been perfected, there are secretaries on the employed staff who are ministers of the various

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communions. Consequently the Episcopal committee of the Association is the organization of the Church students.* All the Churchmen are invited from time to time to special meetings, Services, and socials. In Princeton University the St. Paul's Society went through a process of evolution, which first made it a part of the Philadelphian Society (the Y. M. C. A.) and then an Episcopal committee, after the Pennsylvania model. This form of organization prevails in several women's colleges, notably Bryn Mawr and Teacher's College, Columbia University. At Wellesley the St. Hilda's Guild was discontinued in favor of an Episcopal committee.

Chaplain's or rector's committees

In some cases the rector of the parish in the college town, or the chaplain assigned to work with our students, forms a student committee as his agents in working with the Church students. This method of work, however, is essentially lacking in student initiative and democracy. It may, on the other hand, be the only way of redeeming a situation where the control of a society has passed into the hands of students of negative piety or too aggressive ecclesiasticism. The wise Church worker will not reorganize the society when the next college year opens, but will select a group of virile, representative students to work with him until the confidence of the rest of the Church students has been won, and a new organization can be formed. Generally, however, such drastic

* See Appendix III.

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measures are not necessary, for by dropping a hint here and there, or by meeting with a nominating committee, the clergyman can guide elections.

The clergyman's inner circle

Work with students who are willing to share the minister's burdens results in valuable fellowships. Sooner or later the minister will discover among his many college friends an inner circle whom he can take into his confidence. Others may serve on committees or be officers in organizations, but this group will, through their personal work, be the interpreters of the minister's wishes to their fellows and the best means of extending his influence among the students. Often this circle becomes well enough defined to hold regular, but unadvertised, meetings with the minister. The same comments would apply to the work of a deaconess, or a parish visitor, or the minister's wife, in dealing with college girls.

Local conditions should determine the form of organization

If experience teaches anything, it is that no one form of organization is suitable everywhere. The students will determine what is best for them, and act accordingly. Sometimes they are persuaded by the clergyman to adopt some organization which he fancies, but in the long run they shape it to suit themselves. New forms of organization are constantly coming into being or old forms changing as new and vigorous personalities come into the lead. Not long ago a Bishop challenged the statement that

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there was a Church society at a certain college, because he had never heard of it on his visits to the institution as college preacher. The truth was that it had sprung up in the few months since his last visit.

One reason for the informal nature of some Church student work is to be found in the attitude of the college authorities. Many presidents and deans oppose a Church society on the ground that it introduces denominational rivalry into the undenominational harmony. On the other hand a committee to aid the rector of a nearby parish, or a Church committee of the Association, sounds much less dangerous. The National Student Council recognizes the present situation, and strives by its programme to introduce some measure of unity into diversity. The realization of their common task by the college clergy, as they meet in conferences, will also tend to this end.

It is essential for all Church student organizations to realize that they serve, not a small group, but the entire university. Their influence will increase in proportion as they try to raise the moral and spiritual tone of the university. To think only in terms of a small company of fellow-Churchmen is to deny the Catholicity of the Church. We must bear our witness to the whole university, as well as to the whole world.

Relation to the Christian Associations

The Church society inevitably finds itself in relations, pleasant or otherwise, with the college Y. M. or Y. W. C. A. If the relationship is not cordial it is

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usually due to misunderstanding by each organization of the aims of the other. They should not be in opposition, but mutually supplement one another.

Sometimes the Church college worker is unable to appreciate the vast difference between the college Association and the city Association. As a rule the college Associations are not overburdened with material possessions, although there are some fine buildings in the larger universities. There is no need of a great deal of physical, recreational, and social work, for all those needs are amply met by the university itself. The rapid changing of the student population removes the temptation to secure members merely for building up the organization. The fact that directors or advisers are largely faculty members gives the religious work a finer tone than in some other branches of the Association movement. The result is that the college Associations are deeply spiritual in their aims and methods, and thus avoid most of the criticisms levelled at the city Associations.

The college Association has attained a position of leadership in student religious affairs. It is the expression of the religious spirit of the college, just as the teams are of the athletic spirit, the literary societies of the forensic, or the fraternities of the social spirit. We must recognize this fact as we develop our college Church work. In 1912, at Dr. John R. Mott's invitation, the Rev. Fr. Herbert Kelly, S.S.M., travelled through the colleges of America, and from his knowledge of the British Student Movement made a study of American college conditions. He wrote as follows in *The Living Church*:

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“What are the facts with which as Churchmen we have actually to deal?

“In the first place we are dealing with university men. The strength of the family feeling, the sense of being a body, is very strong among them. If we follow a policy of separation, we must in any case work at a great disadvantage, from the mere fact that we have that feeling against us. . . .

“In the second place, we are dealing with our own men. If our Church students were all men of very definite and clear convictions, if the body of the Church itself were clear and resolute, well-disciplined, and so forth, we might get our students to follow our advice of having nothing to do with university religion. But I know that that is not the case in England, and my friends have urged on me very strongly that it is still less so in America. . . .

“Now, our students being in this vast, unsatisfactory position, if we simply say to them, ‘As Churchmen you should have nothing to do with the university religion’, what should we expect would happen? I do not think we should expect them to understand us at all. To the majority, the university is more of a unity than the Church. They would go with their fellows. A few, who had very definite convictions, would stand out, and attach themselves to some parish church, with the views or ritual to which they are accustomed. They would only be a small and peculiar set, and they would have very little influence on the university. . . .

“Supposing, however, we have an organization which gets in touch with all Church students, at least

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sufficiently to know which they are; supposing we say to them, 'We do not want to take you away from the religious life of the university. . . . But after all, you are Churchmen, and you have your witness to bear, which is indeed very necessary to this university and to America'. . . . In the one case there is no 'Church' witness at all, for that has been split, and we have gained only the aloofness of a small party, a clique of 'extremists'. In the other case, we rally to our side every bit of real Church feeling which exists, even in a feeble state. Once we have got it together, we ought to be able to build it up."

The inter-denominational basis of the student Associations

The student Associations claim to be on an inter-denominational basis. That is they invite each communion to come in to work with them without surrendering a single principle, but rather contributing to the rest the truths which it especially emphasizes. The result is not a least common denominator of religious conviction, but a broadly comprehensive principle of a working unity of convinced fellow-laborers, who respect each other's convictions and learn from one another.

Dr. Mott on more than one occasion made a statement as to the contribution which the Episcopal Church could make, if it coöperated heartily in the Student Movement. His experience with the student work in lands where the Anglican Communion was strongest had shown him this. This contribution is threefold, along the lines of (1) Church loyalty,

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(2) worship, and (3) leadership in unity and in an understanding of the faith. It is not that these elements are lacking in the Student Movement, but that they need the stressing which convinced Churchmen can give if working with the Movement. Churchmen can also bear unceasing witness to the central place that the Lord's Supper should have in a student's religious life.

This is the ideal of those who are at the head of Association work. It is quite well lived up to in some of the larger and more important student Associations. But it is not fully understood by the rank and file. Secretaries and undergraduate workers are not free from the prejudices and limitations of their previous training, and many find it much easier to stand on the old undenominational platform than to exert themselves to understand and appreciate differences of opinion, or to reorganize their Associations and boards of directors so that the various Churches can have a voice in the affairs of the student Association.*

Furthermore, departments of the Association other than the Student have not risen to this vision, and are acting on the basis of a common Protestantism, which is indefinite, individualistic, and lacking in the corporate sense. Even where student Associations make a conscientious effort to be interdenominational, the Association leaders cannot be arbiters of the claims of the Churches, and must treat them all as on a common level. It is not satisfactory to a commun-

* See Appendix III.

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ion which has a strong sense of the Church and her mission to be put on an equality with another which considers the Church only a human organization for proclaiming a particular brand of the Gospel. But with all its defects the interdenominational position is more tolerable than the undenominational. Another quotation from Father Kelly may make this clear.

"I called this common Protestant Christianity undenominational. . . . We have in the religious world to-day a new word, interdenominational. . . . Are these words the same, or different?

"In principle and theory they are exceedingly different. Undenominationalism is a purely negative word, denoting the state in which you are left when every denominational peculiarity has been taken away. It is a very unlovely and very dangerous state, reached by the road of unbelief, the road of giving up convictions, or of laying them by. Interdenominationalism is not a negative thing. It says, 'Let us come together, for any purpose we can usefully, and let us bring all our convictions with us.' We may be rather sceptical about the usefulness of this proposal, but plainly it is not the same as the other. . . .

"The old Protestant bodies have still denominational forms, ecclesiastical forms, and forms of belief. But they no longer attach any great importance to them. To them interdenominational and undenominational are much the same.

"When, therefore, those who ask us to come in on an interdenominational basis, show themselves very

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much annoyed because we talk of our denominational principles, what looks to us bad faith is only in truth ignorance. They do not understand that our denominational differences, our Church beliefs, are any different from their own. They had no idea we meant so much by them. There is no need for us to lose our tempers; we have been given just that opportunity we desired to make ourselves understood. . . .

“Do we believe that the Church faith is the truest, the most helpful, needed for the perfecting of all others? If so, what can we ask better than that it should have a chance to show its innate power? If men do not mean, or do not understand, what they have been saying, if they want to withdraw what they said, then it is plain to all that it is they who shrank from the comparison. But in the name of God, and of His Christ, and of His Church, do not let it be *us* who are afraid.”

CHAPTER IV

The Student's Worship

College Services

Before the student can be guided in worship, it is necessary for the Church worker to know the number and value of college services. These are of two kinds, the official services provided by the college administration, and the informal services in connection with the Y. M. and Y. W. C. A. If the college chapel service is treated irreverently by the students or degenerates into a college meeting, it may blunt the fine sense of worship which our young people should have. On the other hand if the chapel exercises are reverently conducted, we should not make light of them because they are not liturgical. This is especially important in the case of the Association meetings. They are often lacking in dignity, but seldom in reverence. Circles for prayer, which are so common in Association work, can be of very great value in teaching reality and intensity in the devotional life. To meetings of this type our students can make a very real contribution, which Association leaders are not slow to recognize. If opportunities for real worship are few, our clergy who work among students will naturally provide more.

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Church Services

It is important to make the student feel that his interests have recognition in the Sunday Services. The Services must be at an hour when he can attend them. An instance could be given of one college situated two miles from the parish church. The trolley schedule is such that the students cannot attend church and return in time for dinner. Yet the congregation will not make the half hour shift which would make it possible for the students to come. The hymns should be those that students sing, and the presence of the college or university in the parish should be recognized by special prayers, and when appropriate by references to college events at the time of the giving out of notices.

The Sacraments

The Holy Communion will be central in the religious life of our students. However much other Services may inspire them, it is the Communion which nourishes and sustains them. College life is full of temptation to body, mind, and spirit, and the student quickly discovers that he needs more than his own strength to enable him to conquer. Many a man in later life has said, "If I had only known as much about the Sacraments when I was a student as I do now, college life would have been quite different for me." It is the privilege of our college clergy to bring this knowledge to our students, and teach them that if they regularly and faithfully "offer themselves, their souls and bodies, as a living sacrifice",

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they will grow in grace and power and in favor with God and man.

The college student is studying the fundamental facts of life. At every point in his studies, physical, biological, ethnological, ethical, and philosophical, he comes to ultimate mystery, the place where things begin. Here the professor is silent, unless he is reverent enough to point to God. Therefore the student is prepared to find that in religion there are facts in the spiritual life which we may describe by cause and effect, but which we cannot explain. He will understand that we can use spiritual powers as readily as we use the forces of the physical universe without understanding their ultimate nature. Not by magic yet in mystery do the Sacraments operate. Thus the mystical elements of the Sacraments will not deter the reverent student from coming to the Holy Communion. If, however, through his studies or the general influences of college, he has become more or less materialistic, his "doubts" may turn him against the Sacramental side of religion, though he still worships with his mind the God whom he recognizes as the Source of all. Such a student must be led to understand the limitations of the scientific method and point-of-view, and have his ideas clarified as to what personality means as applied to Deity. When he kneels humbly at the Master's feet to receive quickening of spiritual life and power, everything will appear in due perspective. Consequently those college workers who lay stress on bringing students to regular Communion have touched the heart of the problem. The student will have entered on the path

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along which all that he needs spiritually can come to him.

It often happens that the majority of those present at any early Service are students. The Rev. Francis B. Roseboro, who has for some years ministered to students at Yale, bears testimony to the love of students for this Service. "Their great need is to have the Sacraments of the Church easily accessible. However cordial the welcome of any parish, the boy will feel strange and ill at ease. No well sung *Te Deum* will make him feel at home, nor will the notice 'pews reserved for students' better accomplish the difficult transfer. The appeal of the Altar alone will hold him. If, through years of clear teaching and patient labor, he has been brought to habits of a regular, frequent, and devout use of the Sacraments, then it is no difficult matter to transfer those habits to any parish however strange." *

It is important for students to be able to attend the Holy Communion once a week, if they so desire. They come from all parts of the country and from churches of all types, and to many it would be a serious spiritual deprivation if this were not possible. Instances are not lacking of students requesting more frequent celebrations than were customary at the parish church and winning their case with the rector. At colleges too distant from one of our churches for students to reach it readily, arrangements should be made for regular celebrations of the Holy Communion in some hall or room of the college.

* *American Church Monthly*, April, 1918. "The Religious Needs of College Men."

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Corporate Communion

Corporate Communion is of great value in making students faithful and regular in their worship. The Church student organization arranges for the corporate Communion and notice is sent to all the Churchmen in college. Often a certain Sunday in each month is appointed. Corporate Communion should be celebrated during a mission of the Church or a religious campaign conducted by the Association.

If breakfast can be served afterward in the parish house, it will mark these occasions with spiritual fellowship, somewhat like the early Christian Agape. Under these circumstances the students might gladly remain after breakfast for an hour of meeting, discussion, or lecture. Their time is free and they are in the mood for it. If the parish house is needed for Sunday school or other purposes, arrangements for breakfast might be made at one of the women's dormitories, which as we have stated are usually equipped with kitchen arrangements for student gatherings.

The "College Church"

One problem troubles clergy working among Eastern students, which is not met with in other parts of the country except in denominational colleges, namely, the Sunday morning college service. Some of the greatest preachers of the country of all communions address the students, and the college authorities are loath to excuse students to go to their own churches at the same hour. An exception is usually

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made on "Communion Sunday", when the college may not have a service of its own. In a few cases those college officers who are regularly ordained ministers of some Church even celebrate Communion in the college chapel. These "college churches" ask the students to bring letters of transfer from their home churches, and they receive new members not previously connected with any church. It is chiefly in New England, where the Congregational system has colored ecclesiastical thinking, that this system of college churches is pushed to its logical extreme. Needless to say we cannot grant its claims in our student work, but it requires urging to stir the average student to the point of asking to be excused in order to attend his own church. He may like the college atmosphere of the university service better than the town atmosphere of the parish church. He may prefer to listen to the college preachers; but herein lies a real danger. These men preach brilliant sermons, the best in their respective barrels, which are usually of an ethical or sociological rather than a doctrinal character. The student leaves college with a sermon-taster's dislike of the average productions of a minister to whom he must listen Sunday after Sunday. Nor has he received any knowledge of the fully rounded Gospel, as preached to all ages and classes for the strengthening of every-day Christian living. The student has been thus unfitted for normal Church life. Regular worship in his own church is more likely to fit him to play a normal Christian part in the world, where most things are more or less commonplace and unvaried. One fact, not generally

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recognized, is that where this system of a college church prevails there is a subtle antagonism to Church work among the students. The Associations reflect the official disapproval, and while outwardly cordial are not actively promoting the coöperative programmes which their national committees endorse.

Informal services

There is one phase of worship to which our college workers should pay more attention, namely, the informal period of worship preceding meetings, conferences, and classes. Too often the hymns are hastily chosen at the last moment before the meeting, and the leader selects one or more collects which, with the Lord's Prayer and a blessing, constitute the devotions of the group. A great opportunity to lead the students into worship of a spontaneous, free, and suitable nature has been lost. If the clergyman has conducted the devotions in a perfunctory manner, the chance of training the student to exercise the priesthood of the laity is gone. These services are worthy of painstaking preparation. They should strike the keynote of the meeting and bring all those in attendance into the presence of God. Now-a-days many types of worship are customary, such as litanies, intercessions, meditations, and services of silence. All that is needed is a liturgical sense and a proper understanding of the elements of worship, namely, silence, invocation, exhortation by selected verses of Scripture, or a brief statement of the purpose of the service, public confession, united petition, praise and thanksgiving, the reading of Scripture, confession of

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faith, call to prayer (versicles), prayer, and blessing. Not all these elements of worship will be present in each brief service. With a little guidance the worshippers can be brought to use unfamiliar forms to express each element. However there is no need of trying the unknown, if proper use is made of the Book of Common Prayer. If only more thought and care are bestowed on these brief devotional meetings they will be unified, to the point, and full of the spirit of worship.

Special Services and Evensong

These comments apply with particular force to special Services, which are sometimes held in the church, or to Sunday evening Services without a sermon, to which students are attracted because of the simple worship of Evensong. Litanies, intercessions, and meditations of great beauty can be built up on the structure of Evening Prayer on such themes as missions, unity, the social needs, the Church, reconstruction, etc. Most of us have not exhausted the possibilities of our hymnal with regard to some of the virtues of the Christian life, such as love, faith, consecration, etc. Too often the organist selects the hymns, leaving to the minister the choice of a "sermon hymn". The clergyman should be consulted in the selection of all the hymns so that they will each convey the message of the Service.*

* The Collegiate Secretary of the General Board of Religious Education will submit on request more detailed suggestions as to special services of the kind mentioned.

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Retreats

Retreats have not been tried to any great degree among students. Naturally they would need to be modified from their usual form, but a series of Services of this nature could be held on Saturday and Sunday without taking the student away from college. While our Church is slow in this matter, the Associations have discovered that they can take their cabinets and committees out of town for a two or three day "setting-up conference" with marked success.

The church open for prayer

Probably not many students would go into a church for private prayer, but it is worth keeping the church open if only a few go in occasionally. They should know that a quiet spot is available for meditation, as the college is not apt to offer many such places. Sometimes students who are face to face with the great decisions of life, or discouraged and tired by baffling problems, seek a protected place to be alone for deep thought. It is worth making this clear in advertising the church, for students of other communions, whose churches are not open, may be attracted. Churches in the vicinity of great city colleges and technological schools, which do not often have dormitories or social buildings, should make a special point of offering a quiet place for rest and meditation and even for study. There is an inarticulate worship called forth by the very silence and majesty of a large city church. Let us teach such students adoration and meditation.

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Confirmation

Baptism and Confirmation of students can be treated best in this chapter. In those cases where the student has not been baptized, the Sacrament of Baptism may immediately precede the rite of Confirmation, so that the two can be considered together. No matter how large the diocese, the Bishop should visit his college towns annually during the school year. College students will require a different type of instruction and more time than children, so they should not be placed in the same class with boys and girls. Except in the case of a church some distance from the college, it is probably better for the student to be instructed with the adults of the parish. He is being prepared for normal Church life, and should have normal instruction. Special problems of individual students can be taken up in private conference. Sometimes the hours preferred by the parish people are not suitable for students, who can be more easily brought together at night. This, and other similar good reasons, might suggest separate classes. There is a danger that in classes for students alone the instructor will unconsciously take on a defensive tone, as if to meet the intellectual difficulties with religion which the college student is supposed to have. But the place for this apologetic work is in the religious education classes next to be discussed.

The whole force of the student Church organization will be turned toward bringing other students to Confirmation. Personal workers, or committeemen appointed for this purpose, will see all the unconfirmed or bring them to the rector for interviews.

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Naturally such an effort will be fruitful only if the year's work has been vigorous and spiritually productive. More students are won by seeing that the Church really plays a large part in a fellow-student's life, than by pondering the matter in solitude.

Sometimes special events in the college religious programme will determine the time for approaching the students about Confirmation. If the church conducts a mission or a series of meetings with strong speakers, the fruits will be manifested in students asking for Confirmation. The days following a college evangelistic campaign, or the close of the Bible classes conducted by the Association, are seasonable times to approach our students who have been attending them. If a student has signed a card at any religious meeting giving the Episcopal Church as his preference, it is a particularly glaring sin of omission if he is not followed up by those to whom the Church commits the care of her children.

No student who has asked for Confirmation should be allowed to enter the summer vacation unconfirmed, as during it he may aestivate spiritually. It is something of a spiritual tragedy for a student, who has asked for the gift of the Holy Spirit through Confirmation, to be forced to rely only on the rubric about those who are "ready and desirous to be confirmed" as his only authority for coming to the Lord's Supper. Students who say that they will be confirmed at home should be followed up by letters to them and to their rectors.

CHAPTER V

The Student's Religious Education

The student's lack of preparation

.The student and the college worker both face a handicap in religious education from the fact that the student comes to college with so little Biblical training and such fragmentary knowledge of the content of religion. If a man, he has in most cases dropped out of the Sunday school early in his high school career, and if a girl, she has not had instruction commensurate with her needs, even if she has remained true to the school. Often the Confirmation instruction received before going to college has been superficial. The clergyman in the college town reaps the fruit of this neglect, and must either give to the student work of childish grade, or build a reasoned faith on an inadequate foundation. This initial difficulty will, we trust, be removed at no very distant date, as the Sunday school work improves, and adequate effort is made to give the high school student religious instruction which will win his respect. Such a course of study should include the history and nature of the Bible, the teaching of the Church given by a simple course on the Creed, and the fundamentals of the social order according to Christian teach-

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ing. Such a course, with all that precedes it, would give the necessary background for the advanced work of which the college student is capable.

Another hopeful sign is the tendency on the part of college entrance examination boards to give credits in Bible subjects. Further, there is every prospect of a day when the public schools will give credit for Bible teaching and other religious education conducted by the Churches, which is of sufficient merit to warrant recognition. In both cases the emphasis will be on Bible study rather than on the study of doctrine, but it will be a welcome time for the college religious teacher when he can count on something besides ignorance from his class in matters of Biblical history and ethics.

Other difficulties face the religious educator in college. The Rev. Morton C. Stone, formerly chaplain for Episcopal students at the University of Wisconsin, set these forth in a paper read at the Howe Conference of Episcopal College Workers.

Lack of time on the part of the student

"This is the main trouble. The student hasn't time to study. It seems to be due to one or more of three reasons; either he has a very large amount of college work to do, or he is very much occupied with extra curriculum, social, or other activities, or he just isn't interested. This, I suspect, is the real cause in most cases. At any rate, it is my experience that a student can take up a subject which he really wants even if he has a heavy schedule. . . . We must find something that will interest in spite of the

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student. I believe that this can only be solved by finding a way out of the two difficulties which come next.

Lack of teachers

"It is hard for the priest in charge of student work to be a whole faculty. . . . In attempting to increase the Church faculty [for religious instruction] the natural place to turn is to the faculty of the college. Here we meet two difficulties; either the faculty members are not interested, or they don't know anything about the subject they are asked to teach. . . . But it is obvious that if any adequate religious education course is to be presented to our students we will have to have the help of the college faculty or import a faculty of our own.

Lack of suitable literature

"This needs little elaboration. . . . We have no standard curriculum to present to the student. We have books here and there on various limited or extended phases of religious subjects. But none of them were meant for class textbooks, nor are they as a rule suited to the situation."

Mr. Stone's suggestions as to the solution of these difficulties are all incorporated in the latter part of this chapter.

Religious education in the college curriculum

The minister planning his college religious education work must investigate the situation from two

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angles; first, the courses in the college curriculum which have values for religious education, and second the "voluntary study courses" conducted by the Associations. Time is too precious both for himself and the student to allow of unnecessary duplication, and he should know what is being done by others in order to supplement it where necessary.

Many colleges offer electives in the Bible, and a few give in addition general courses in religion. Those who guide the religious education of our students need to know the scope of this work, the spirit of the teaching, and the influence of the Biblical Department throughout the college. Advice can then be given our Church students as to which courses will be most valuable. In fact, if the teaching is not actually destructive, this is the most profitable way in which the student can gain a knowledge of the Bible. Voluntary study of any kind lacks the stimulus and discipline of classroom work. The priest in charge of student work should be thoroughly familiar with this department of the curriculum to answer or supplement, if need be, some of the views set forth by the professors.

Indirect influence in college teaching

Prof. Emily F. Brown reminds us that much of the non-religious teaching of a college has religious value. "It behooves us to discover, if we can, such tendencies in college training as will ultimately serve the purpose of both religion and education. Notwithstanding the destructive influences of much of the teaching of modern science, sociology, and

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philosophy, experience has shown that there is a considerable sphere of influence in the regular college curriculum, which may legitimately come under Church jurisdiction, so to speak. History, art, literature—even when taught impartially in the most judicial manner by teachers who are not themselves of the household of faith—have been found to open up unsuspected lines of communication with the Mother Church for many who have lost their way and do not even know the countersign, because, amid the verbiage of modern fads and fancies, they have forgotten their mother tongue. These secular by-ways of thought, as certain college studies may be called, are no negligible avenues of approach to the great Catholic highway, which to many students might otherwise be ‘No Thoroughfare.’”

To prove her point Prof. Brown gives the following illustrations. One student came into the Church as a result of writing a paper on the relation of the Wesleyan Revival to the Romantic Movement. Another states that her attention was first attracted to the Church by the statement in class that the Church existed for at least one generation before the Gospels were put in writing. The explanation of religious forms and symbols in a course on the religious drama has won more than one student. The miracle plays when properly studied have a profound influence. Those subjects in which the historic consciousness is aroused and a new conception of the past gained, studies of civilization in general and of medieval civilization in particular, have a strong religious value. Thus students have been led to the

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Church through the study of Dante, chivalry, the Quest of the Holy Grail, the monastic system with its democratic spirit, the lives of the saints and the rise of the mendicant orders, Church architecture, art, music, and liturgy, and the failure of humanism—to mention just a few of the results of historical and literary courses. Prof. Brown calls attention also to the unconscious influence toward the Church which comes from academic ceremonial and robes, and the appreciation of beauty and order which college education instils.*

The wise preacher will take advantage of all these indirect influences, and in his sermons call attention to the parallels between secular and Church teaching. Often such an allusion will catch and hold a student in the congregation who is studying the particular period or subject referred to.

Religious education in the Associations

Let us turn to a wholly different form of religious education, the voluntary study courses of the Associations. The purpose of these courses is often misunderstood. They are not intended in any way to take the place of curriculum Bible courses, nor are their books intended to be used as textbooks. Their purpose is to do what the curriculum course cannot do, namely, approach the Bible from a devotional viewpoint and bring the student to conclusive thinking as to his personal relation to the Christian solu-

* "The Appeal of the Church to College Women." *American Church Monthly*, May, 1918.

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tion of life's problems. The study is threefold in its emphasis; in some courses the Bible is foremost, in some, foreign missions, and in others, social duties. All the books are provided with daily readings in the Bible, a weekly summary, and a set of stimulating questions for class discussion. Some are written by recognized authorities, like Fosdick or Rauschenbusch, and others by certain of the secretaries in student Association work. All have been carefully worked over by committees. One series known as "the minimum course" was prepared for the four years of college, two books to a year, under the direction of committees of the Sunday School Council of Evangelical Denominations and of the Council of North American Student Movements.

There is a very large literature on missions available, published chiefly by the Student Volunteer Movement for Foreign Missions. The various Boards of Missions also publish missionary books useful for student work. We must turn largely to the general publishing houses for books on practical sociology, though there is a growing number dealing with social problems from the devotional standpoint. More will be said about mission and social study in the two following chapters.

The Sunday School

An interesting result has come about from the preparation of Bible study literature by the Sunday school and Association authorities working conjointly. For the first time the Sunday schools have been able to offer something to the student which is really

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adapted to his needs. The Associations practically say to the Churches, "We will bend our efforts to get students into your Sunday schools and count them as doing Bible study work, provided you will establish college departments in your schools, so that the students will not be treated as children, use these specially prepared textbooks, or their equivalents, have the classes led by people who understand students and their problems, use the discussion method rather than the lecture method in teaching, and (in general) teach men and women in separate groups." When the campaign to enroll students in the various Sunday schools is completed, the Associations form campus classes in fraternity and sorority houses, boarding houses and dormitories for the students who will not go to the Sunday schools. It is into these latter groups that the Episcopal students are apt to go, for we have never succeeded, as the other communions have, in getting our young people to stay in Sunday school when they reach the college age.

The Association voluntary study work has demonstrated that students can be trained to lead groups if they have the guidance of a weekly normal class.

Supplementing the Association classes

It can be readily seen from this brief description that our leaders in student work must study the religious education work of the Associations in the colleges where they minister. In many cases it will not be up to the standard. And, even at its best, there are some things it does not, and should not, aim to do. It does not give what is generally called "doc-

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trinal teaching", only the broad outlines of New Testament theology being sketched; it says little or nothing about the history of Christianity; its method is suggestive rather than systematic and conclusive. Along these lines we must supplement and supply Church teaching. How to do this will occupy us for the rest of the chapter.

Sermons and lectures

In the first place the sermon can be made a vehicle of teaching. The largest number of students can be reached in this way. The great themes of Church life and doctrine can be set forth with regularity. The Church Year can yield up its rich material for teaching. Even brief statements and expositions at the time of the giving out of notices have their value. In this same category come lectures. The difficulty, of course, lies in getting students to attend. A few meetings of the Church students' organization could be given over to lectures with questions and discussion following. The stereopticon is a most useful adjunct in all such work. Special lectures furnish an opportunity to use the varied abilities and special interests of the Churchmen on the faculty. The rector of the church at Tucson, Arizona, has had professors of the state university and other Churchmen of teaching ability speak at the Sunday night Services with marked success. The students of Washington and Lee University thronged the church at Lexington, Va., to hear a course of Sunday night lectures from the rector on the Life of Christ, which extended

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over a number of weeks. We are far from having exhausted the teaching possibilities of the pulpit.

Weekly classes

The next most general method of teaching is by weekly classes. These may be in connection with the Sunday school, or at hours on week days convenient to the students. "There are two difficulties," writes Mr. Stone. "The classes being a week apart, there is a tendency to lose interest. Perhaps this would be obviated if a really good course were offered, or a textbook with daily readings might help to fill in the gap. Then the classes can be held for only about twelve weeks, or there is a conflict with the examination period, and vacations have a disturbing way of not being arranged to suit Church classes."

This is the method almost universally in use in mission and social study, one chapter of the textbook being assigned each week and the class continuing until the book is completed. Confirmation classes are usually of this type. Much more use than is customary could be made of them by those who are already communicants. Students confirmed as boys and girls would profit greatly by hearing another rector prepare his class. They would see the whole subject of their Church life from a new angle.

Religious discussion groups and conferences

A less systematic form of religious education is the discussion method, referred to above as successfully applied by the Associations. It suffers from the natural tendency to run into discussions which lead

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nowhere, and lacks the authority which comes from systematic teaching. Nevertheless it makes the student think for himself, gives an opportunity to correct his misconceptions, and has a certain authority when a group arrives at conclusions in common. The General Board of Religious Education has begun to publish outlines for discussion on live topics, with daily Bible readings.

Akin to these discussion groups, but differing in that they are occasional and not periodic, are "round-table conferences". These can be effectively held for a visiting speaker, who states his case as concisely as possible, and the rest of the time is given up to questions and discussions. Every effort is made to keep the meeting thoroughly informal. This type of meeting can be expanded, if the attendance warrants, into a forum. This device has proved especially useful in the discussion of social problems.

Intensive study courses

Mr. Stone has made a suggestion about intensive study which is original with him, and should be given in his own words. "This method is at present a theory which I have not had a chance to try, but has seemed to me to present possibilities. It came to mind in reading of the 'week-end retreats' which have been so successful in Europe and have also worked well in this country, notably at the Boston Cathedral. The idea would be to present several during the year, as short intensive study courses, giving at least a bird's-eye view of the subject. They would begin on Friday evening, and would have classes on Saturday

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afternoon and evening, and on Sunday the morning sermon could deal with the subject from the inspirational point of view, followed in the afternoon by another class, and, if possible, in the evening by an illustrated lecture reviewing the whole subject. Members of the course would be required to read a textbook and give practically all their time to study and class from Friday night until Sunday night. Auditors might just attend the classes; and doubtless a number would be attracted to the final summary illustrated lecture on Sunday evening. . . .

“Of course such a plan would not displace more extended courses. One of these intensive study courses might be given each month, making eight for the year, thus presenting eight subjects in brief review. . . . One could appeal to students by getting them to give up a lot of time for a very limited period, instead of a little time spread over a long period. . . . A good deal can be accomplished in a short time if one gets down to work.”

Reading courses and use of the library

The student who feels that he can not enroll in a regular class for a longer or shorter period might be persuaded to do some private reading under direction. The clergyman in charge of student work should always have books ready to lend. Many a conversation can be followed up in this way. Pamphlets can also be effectively used, though if they are too much of the “tract” type they may not prove popular. Church papers, both general and missionary, should be in easy reach of the student. Perhaps a few of the more in-

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terested will subscribe. A reading room might be fitted up in the parish house to which students will be welcome. Church periodicals should be supplied to the Association and university library reading rooms. Almost any religious book of a non-controversial nature will be purchased by the library on request of the clergyman or of the students. The librarian is always glad to set aside certain books on a reference shelf for the time during which a class needs them.

Exhibits

Bulletin boards and exhibits should be used in religious education. It is possible to procure for the former pictures and posters on the greatest variety of subjects. Exhibits could be made a very valuable form of religious education. The exhibit would be set up in the parish house or other convenient center, and at stated hours lectures or stereopticon talks would be given. The Board of Missions and the Social Service Commission have stereopticon lectures available for the asking.

Education for Church life and activity

There is one field of Church education which is at present most haphazard. Men and women are left to learn by experience the organization of general and diocesan conventions, provincial synods, boards, commissions and committees of all kinds, vestries and parochial societies. So also with regard to the rights and duties of Bishops, archdeacons, priests, and lay-

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readers. In all these matters the rank and file of our communicants are woefully ignorant. College graduates, who are anxious to take part in Church work, and in general are well qualified to lead, often involve themselves in unfortunate relations with Church authorities by rushing ahead with plans without due authority. Somehow in college they must be informed as to the way in which the Church is constituted. Merely telling them about it is not effective, for it is not closely related to their present interests. Literature on the subject is apt to seem dry. Charts and diagrams clearly explained are most helpful.

Subject matter of courses

We cannot here take up the question of the subject matter of our religious education work. Not much has been done so far in this field, but books which are suitable are appearing or are being written for the purpose. The National Student Council will give attention to the matter of curriculum, and each year suggest ways of carrying out the educational side of its "minimum programme". Its officers, and the Secretaries of the Church Boards and Commissions, stand ready at all times to advise and suggest textbooks.

Religious education receiving college credit

In conclusion we might state the goal of the future, *i. e.*, trained men and women of our Church accredited as lecturers by the university, who would give Church teaching or training of such a grade as

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to win academic credits from the university. They would probably work in conjunction with similar teachers of other communions as a school of religious education. At the University of Texas there is an "Association of Religious Teachers" for whose work credit is granted. The University of Missouri gives credit to the amount of fourteen hours for work done in certain subjects in an institution of good standing. As a matter of fact the only institution giving this work is the Bible College of the Disciples Church located in the same city. The same arrangement exists at the University of Oregon with the Eugene Bible University. The University of North Dakota has a somewhat similar affiliation with Wesley College. Precedents are accumulating, and as soon as the various communions can put forward adequately trained teachers, can find ways of working together, and can furnish proper textbooks, the universities will gladly recognize the religious teaching and give credits. Not until then will religious education acquire dignity in the eyes of the students.

Mr. Stone has made a useful suggestion which may help in the interim before this ideal is realized. "A step might be made toward a collegiate school of religion, if the chaplain [the priest in charge of work among our students] could gather members of the faculty and a definite standardized programme be offered, under the direction of the General Board of Religious Education, giving credits of its own until such time as the college will grant credit." A beginning is being made in this direction, as will be presently described, by the awarding of the Board's

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diploma of trained teacher to those students who fulfil the requirements of normal work during their college career.

Dramatics and Pageantry

We have reserved for the last a brief note on a subject which will be treated more fully in a Bulletin of the National Student Council to be published in October, 1919, namely, the value of dramatics and pageantry for religious education.

A well-known football coach, after listening to a discussion of possible forms of religious work, said: "It seems to me that you divorce too much the spiritual from the physical. It is all too vague and intangible. Men like to be active. Why can't you give them some dramatics, and let them learn through acting?" He voiced a truth we might well observe. There is a great amount of pageantry in the history of our Church which lends itself well to tableau and play. Much in our liturgy can be illustrated by Services with processions, pilgrimages, etc. There can be free dramatization of a Bible or history lesson by charades. Work of this nature must of course avoid the appearance of childishness. As such activities employ a large number of students they are of value in many ways, educational, social, and for training in Church work. The position and teaching of the Church would be better understood in a college community, if there could be given annually a good pageant or play.

CHAPTER VI

The Student and Church Extension and Christian Unity

A. CHURCH EXTENSION

Importance of missions in student work

Our work with students will be a pitiable failure if they do not become informed believers in and enthusiastic workers for the Church's Mission. Even if this were accomplished in every case, our work would be only a partial success unless many of them offer themselves for service as missionaries at home and abroad. In this, as in the case of the ministry, the Church has placed her clergy and other workers in the colleges to seek out and call the choicest young men and women to positions of leadership in her ranks. This will receive more extended treatment in Chapter VIII on "Guiding the Student's Life Purposes". It is mentioned here so that it will receive recognition as an integral part of an adequate missionary programme in our college work.

Fortunately in all this the way is quite clearly shown, for we have long experience on which to draw. Our Board of Missions has always looked to the colleges to furnish recruits. Although most of those who have gone out as ordained men or as deaconesses

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made their decision in the seminary or training school, yet the most formative influences were probably experienced in college.

The Student Volunteer Movement

An interdenominational agency which has done an invaluable work for missions in the colleges, and to which all the Boards of Missions are under great indebtedness, is the Student Volunteer Movement for Foreign Missions. It was organized in 1886 at Mt. Hermon, Mass., at the first of the student summer conferences, as a spontaneous assumption by the students themselves of their obligation to furnish from their number the foreign missionaries needed by the Churches. Almost from the first Dr. John R. Mott has been the Chairman of the executive committee. It is not possible here to review its long and honorable career. More will be said in the eighth chapter about its methods and success in getting students to "volunteer" for life service in the mission field. About 7,500 volunteers have been sent out to the mission field by the various Boards of Missions. It now has a considerable staff of executive and traveling secretaries, and maintains a large office in New York City. Its publication of college textbooks and pamphlets on missions has attained very large proportions. Its great quadrennial conventions, assembling nearly 5,000 student delegates, create a tide of spiritual enthusiasm, each student generation, which affects all branches of religious work. *

* See Appendix II.

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Local Student Volunteer Bands

In the colleges this Movement is represented by student volunteer bands. All the members of the band are volunteers for the foreign mission field, but their purpose is not that of pietistic self-culture. They are the inspiring center of an aggressive and sane propaganda for missions throughout the student body. On the missionary committees of the Associations there usually will be found one or two of the volunteer band. When Church student work becomes known for its missionary enthusiasm it is generally because one of the leading students is a volunteer, or because the priest in charge, or the woman worker, is a "detained" volunteer. It is the old story that commitment of one's life to a cause is productive of vastly more personal enthusiasm than committing the task to someone else.

Mission study classes

All strong Associations conduct a number of mission study classes, using the books of the Student Volunteer Movement or the Missionary Education Movement. The textbooks used are, of course, general in character, but the members of the different Churches who belong to them are supposed to contribute items of interest about the work of their own communion. One session of the class ought to be given up to a study of the work of each Church represented in the class. These classes lay a broad and deep background against which to measure the work of one's own Church. Where they are well con-

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ducted and attended it is not wise to attempt to draw from them for the organization of purely Church classes. More can be accomplished by keeping note of what is going on in the Association mission study classes and supplementing it with a round table conference on the Church's work in the field or department of missionary activity which the students are studying. By planning far enough in advance a returned missionary or a Secretary from the Board of Missions could be obtained for this conference.

Often, however, it will be exceedingly important to have our own classes studying the Church's Mission. Especially is this the case in Lent when faithful Church students, who have not been attracted to the Association classes, can be drawn into a Church class because of the desire to do a little more than usual in study and service. Or the Association classes may be leaving untouched some great area of missionary activity as, perhaps, the home field. Or, as sometimes happens, there are no mission study classes at all on the campus. Students occasionally will join in parish mission study or teach courses in Church extension in the Sunday school. In case Church classes are formed, it will be found that the Board of Missions has a considerable selection of teachable books and pamphlets to offer on the Church's Mission, and the Educational Secretary is eager to advise with regard to books and methods of class leadership.

There has never been a time like the present for the study of missions. The War has given to this phase of the Church's work a new significance. Most

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of the aims of the Allies are the very principles which missionaries have been proclaiming. Missions will thrive in the atmosphere of the new diplomacy. The League of Nations will be but the governmental aspect of the Brotherhood of Man. The missionaries will stand out as the true internationalists. Never before have missions seemed so important in the eyes of students, nor has it been so easy to win the argument that every properly educated man and citizen of the world should study the work of the Church's vanguard and the nation's noblest representatives.

Missionary meetings and conferences

Along with the study of missions should go missionary meetings and institutes. The latter is a sort of prolongation of the former. Speakers are invited for a series of addresses and conferences with the students who attend the institute. Often one or more meals are served. The student volunteer bands in a section of the country, or in the several colleges of a large city and its suburbs, are united into unions, which hold annual conferences in one of the colleges. These conferences are small enough for much good fellowship to prevail, the speakers are always men and women of ability, and the informal conferences yield much information to the inquiring delegates. The same is true of the summer Missionary Education Movement Conferences and our own Church Summer Schools. These add the training element to the inspirational. Whenever possible our students should be encouraged to go to these conferences, for they will profit much by the experience and come

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back full of enthusiasm for their Church work. Especially is this important in the case of the great quadrennial conventions which were referred to above. On these occasions the college volunteer bands appeal to the churches of their communities for funds to help send delegates. As the Church gains in the long run by the new vision which comes to her young people, the appeal should never be made in vain. The returning delegates always report the convention to the congregation, if allowed, and few Services are more helpful than those in which students try to share the good things they have received.

Use of students as missionary speakers

One important way to develop missionary interest and produce future missionaries is to use students as speakers. They usually give very good talks, since they are apt to select those points which are in the region of high purpose and great achievements. Those who are volunteers stir their audiences greatly. Many students have decided to become missionaries after having given a number of addresses and having been gripped by their subject. Our churches could well use students in talks to the Sunday schools, clubs of all kinds, and Woman's Auxiliaries. The college minister should be constantly on the alert to develop in this way his most promising students.

Missionary giving

Last, but not by any means least, is the subject of missionary giving. As a Church we have not appealed strongly enough to our students for contribu-

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tions to the Church's Mission. They have given to objects in which the college as a whole was interested, such as the college's representative on the foreign field, or the foreign work of the Y. M. and Y. W. C. A. But more is needed. Prior to America's entry into the War the colleges and universities of North America reached the astonishing total of \$247,424 given to missions, of which about one-half came from the alumni and professors. In 1917-18 they gave to the Student Friendship War Fund nearly a million and a half dollars without any appeal to the alumni. Nor were the gifts to missions very seriously decreased. In 1918 they gave nearly three million dollars to the United War Work Campaign. It shows what students can do in the way of sacrifice when the call comes close home and stirs their imaginations. This spirit must not be allowed to die out now that the War is over, but must be turned toward missions, a cause big enough and human enough to furnish an equivalent for the suffering occasioned by war. Other Churches report that they receive large sums from their students for missions. Why should not we be able to do the same? The money itself is of less consequence than the education and consecration which accompany the gift. College Churchmen in America should be helping their brothers in the schools and colleges of Japan, China, Africa, Brazil, the Philippines, and the nearer fields.

The National Student Council will from year to year urge the students of our Church to bear their share in the lifting of the world's burdens. At its suggestion the Board of Missions prepares special

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weekly envelopes for student offerings, with a special pamphlet giving an interesting statement of the work of the Board. In colleges where the students cannot easily or regularly attend service in an Episcopal church, a committee could collect the envelopes. This plan is open to the criticism that the student thus avoids his share in the support of the church in the community; but he is not a member of that church, and his status is distinctly national. He is away from home and under those circumstances the entire Church claims him. The little he gives had better go to the Church's general work.

B. CHRISTIAN UNITY

Conferences and intercessions

There is one phase of the Church's work which has not as yet made its appearance in the colleges, namely, the study and promotion of Christian unity. In no place is the atmosphere more favorable for conferences and discussions about unity. Some may say students are too young and uninformed to engage in such meetings. But is not this true of everything they do? Are they not in college to learn, and would it not be better in this respect to have competent guidance? Furthermore, they have a working unity in certain branches of Christian work through the Y. M. and Y. W. C. A. One thing is certain, students and professors who engage in conference with those of other communions will know the position of our own Church better as the result. By way of caution, it should be said that those who lead these conferences should do so only after deep and careful reading.

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The type of conference promoted by the General Convention's Commission on a World Conference on Faith and Order is particularly practicable in a university where men are accustomed to examine all questions without animus and with a wholehearted desire for the truth. The Secretary of this Commission, Mr. Robert H. Gardiner, is a faithful friend of students, and knows college work. He stands ready to advise as to the conduct of these conferences and to furnish literature, including a Manual of Prayer for Unity.*

Intercessions for unity should be faithfully offered. The octave January 18-25 is suggested each year by the Commission to be observed as a season of special prayer for the reunion of Christendom. This period could well be observed in all our colleges by special Services and round-table conferences with other Christians. The Y. M. and Y. W. C. A.'s ought to be very cordial to the idea of such conferences and be willing to take the lead in arranging for them.

One of the characteristics most noticeable to-day is the interdenominational thinking of men of affairs. The ability to do this and remain true to one's own Church must be developed. There is among students to-day, so we are told by those who work most intimately with them, a certain impatience with denominationalism. The study and discussion of Christian unity will create a strong denominational interest, and at the same time promote interdenominational fellowship. Students by this means will be held to the Church, rather than lost.

* Address, 174 Water Street, Gardiner, Maine.

CHAPTER VII

The Student's Service in Church and Community

A. SERVING THE CHURCH

Service in the church of the college community

Much more ought to be done in the way of using students in Church work than is now done, for this is decidedly the best way of training them for future leadership and of making them feel that the Church needs more than merely their attendance at Service. There are several obvious difficulties, but none are insuperable; namely, lack of time on the part of students, vacations and college events which affect regularity, and the smallness of some parishes which cannot offer many opportunities for work. In regard to the first, a student can usually be persuaded to do one thing and do it well; the second is met by good organization and by seeing that the students have substitutes (often they will work in pairs); and as to the third difficulty, the fault lies chiefly in lack of imagination on the part of the rector who does not plan to keep even his own people busy.

A fairly complete list is given of the Church work that a student can do under guidance. Each of the following tasks when well done is sufficient, for too many different responsibilities must not be laid on

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willing shoulders. As many students as possible are to receive Church training, and they should not be made subordinate to the work itself by being given more than they can assimilate.

Service in the church

Lay-reader, altar guild worker, acolyte, crucifer, vergier, usher, chorister, choir-mother, organist, and assistant organist.

Teaching service

Teaching in Church school, Sundays or week days; acting as a substitute teacher; other Church school work—superintendent, secretary, librarian, visiting-teacher, *i. e.*, home department work, or following up of absentees; summer work with children in parish or camp; judging competition essays, field work, etc.; missionary addresses; educational work with special parish groups; talks to clubs; classes in boys' or girls' clubs, week-day afternoon or evening; athletics, gymnastics, walking clubs, etc.

Service in societies and guilds

Men's Club, Woman's Auxiliary, Women's Guild, Parish Aid, Junior Auxiliary, Girls' Friendly Society, Brotherhood of St. Andrew (especially bringing fellow-students to church and introducing them to the rector), Young Men's Club, Battalion, Boys' Club, Boy Scouts, etc.

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Publicity service

News-gathering and reporting of Church religious education, social service and missionary news for college paper, parish paper, or bulletin board; and, conversely, writing college religious news to the Church papers; making posters to advertise services, meetings, and conferences; circulating cards or other forms of notice throughout the college; personal invitations to students to come to events in the church, etc.

Miscellaneous service

Taking altar flowers to the sick; assisting at missions; surveying and assisting in canvasses; secretarial work to help rector; teaching assistant for sewing-circle, basket-making circle, etc.; music — vocal, instrumental, teaching, conduction — in Church school or club; art — such as designing decorative settings for psalms, hymns, collects, etc.; story-telling; conduction of historic tours, preparation of pageants; photographic work for lantern slides, etc.; entertaining at Church festivals, etc.

Church service which is not local

There are also ways of using students in diocesan, provincial, and general Church work. For instance, in South Dakota some of the students at the University will be used to conduct by correspondence religious education with the children of families out of reach of our churches. The three general agencies of our Church, the Boards of Missions and Education, and

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the Social Service Commission, should have correspondents in each college and university who will not only keep the Board's officers informed about matters of special interest in the institution, but will also write for advice on what the students can do in each phase of the Church's work. The question may arise as to whether this will not interfere with the secretary of the society of Churchmen. The secretary can, and in most cases will, limit his correspondence to official matters and reports.

It is worth many an hour of planning and readjustment to make a place for every interested student. The rector must be ready with his opportunities and not say to a willing student, "Thanks for your kind offer to help. There is nothing now that I can give you to do, but if anything turns up I will let you know." By such dilatory tactics he may turn away from the path of training for Church work one who with proper encouragement could become a leader. It is worth many an hour of planning and readjustment to make a place for the willing youth. But it is right to impress on the student that having once taken up the work he must faithfully carry it on, and not let college events interfere with it. Many people at the head of Church activities are frankly skeptical of the value of student helpers, for the reason that experience has shown that they are not to be relied on. This objection can be removed by a frank talk with the student before he begins work. The experience of the Associations in social service work, often of an exacting nature, would seem to show that students will be faithful when thoroughly interested.

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B. SERVING THE COMMUNITY *

Social service in the Association

The Associations have developed this field to a high degree. For years they have been using students to teach English and citizenship to foreigners, give health and "safety first" talks, demonstrate first aid, supervise clubs and playgrounds, act as scout masters, make surveys, visit workingmen's homes, conduct rescue missions, go on deputations to town and country, and do a score of other things that altruistic ingenuity and the genuine needs of a community suggest. Perhaps in this field it is well to let the Associations take the lead, and maintain such close relationship with our students who do social service work that we can lead them to see its spiritual value and meaning. Of all Churches we ought to be the one best able to teach and exemplify the relation between worship and service. There is considerable danger that a student may come to think that in social service he has discharged his full duty to religion and the Church.

Study of social problems

All that has been said about the study of missions applies to the study of social problems, or, as it is called in Association parlance, the study of North American problems. The contribution which we have to make to this study as conducted by the Associations,

* Headings of subdivisions A and B, though conveniently antithetical, may cause a false distinction. After all, serving the community is serving the Church.

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and to sociology as it is usually taught, is to direct attention to the part the Church has to play in modern life. It would be a waste of time and effort for us to organize classes of Episcopal students merely to talk in vague terms about social amelioration or of reconstruction. We must show them the part the Church should have in all this, for, if we do not, probably no one else will. Further, we can see to it that our students in Association social study classes keep this point of view before the group. Sermons can also be preached to correct the ignoring of the Church in current sociological teaching.

Suggestions from the Social Service Commission

With these introductory remarks about what the Associations are doing in the field of community service, let us turn to the programme outlined by the Rev. F. M. Crouch, the Secretary of the Joint Commission on Social Service.

"I. Active Service

"The Church student may serve the community either as a member of a university group or as a member of a local parish. In either case he has two main lines or methods of activity open:

"(1) He may serve as an individual volunteer worker under the direction of any social agency of the parish, college, or community, which may need workers and can utilize his spare time, intelligence, and energy. As a settlement worker, a big brother, a big sister, a friendly visitor, etc., the student may

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put himself in helpful contact with individual cases of need and serve not only the individual but the agency with which he is related as a worker, the college or parish group of which he is a member, and the community as a whole. Or he may help to make a social survey of a neighborhood or community as a whole with a view to ascertaining living and working conditions, etc.; or a special investigation of some one problem of a community or given neighborhood, such as immigration, housing, wages, recreational facilities, etc. It would be well to have it understood that such a volunteer is serving as a professing Christian in the name either of his college unit or his parish unit, or both, and that he is expressing individually a part of the desire of the Church or organized religion in the community in which the college is located to help solve its problems.

“(2) He may associate himself with other Church students for the purpose of doing something for the community that is either not being done and needs to be done, or which is not being done competently or completely. In more than one city parish to-day there is a Social Service League definitely organized under the direction of the rector or an associate. Such a league looks about it for the purpose of discovering through an actual survey of a given neighborhood what the social conditions and needs are; of ascertaining what social agencies are now at work in the field, just what they are doing, and what they need in the way of coöperation; of relating itself effectively

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as occasion may demand and opportunity offer with one or another of such agencies already working in the community as may need assistance. The social service which we are here considering would cover not only the field of the older curative charity, but also the fields of social and economic readjustment or reconstruction, and preventative or constructive charity.

"II. Education for Service

"The theoretical or 'academic' education of the college Church student for practical social service should include (1) a recognition and an interpretation of the social genius and challenge of our religion and of its precursor Hebraism; (2) a similar social interpretation of the history of the Christian Church through twenty centuries; (3) a study of modern social problems, and (4) of methods of service.

"(1) Social Study of the Bible

"A course could be arranged which would cover the social teachings of the prophets, the sociological aspect of the various legal codes recorded in the Old Testament, general relations of Church and state, as seen in the history of the Hebrew nation and religion, and the social challenge of the Gospels. Material for such courses is already available. The Joint Commission on Social Service has, for instance, issued an 'Outline of Social Study', in which are indicated under each of the above topics certain representative books by recognized authorities, and has begun the

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preparation of a series of pamphlet texts on the topics indicated—two numbers of which, ‘The Social Teachings of the Prophets’ and ‘Social Aspects of Church History ; The Early Period’, have already been issued. The purpose of such courses would be to release the essential social nature and social challenge of Old and New Testament religion.

“(2) Social Study of Church History

“What has just been said applies to this second topic. Church history may be treated either according to periods—early, medieval, modern (since the Reformation) ; or in relation to movements—asceticism, monasticism, the mendicant orders, institutional charities, the theory of almsgiving, the social significance of the work of certain saints and reformers, etc.; or as seen in the lives of representative Churchmen and others not always received as orthodox but significant for this purpose—St. Paul (his views on marriage, slavery, social classes, etc.), St. James (a study of his Epistle), Chrysostom, Ambrose, Benedict of Nursia and other founders of monastic movements, Arnold of Brescia (a politico-ecclesiastical reformer), Francis of Assisi, St. Catherine of Sienna, Wycliffe, Huss, Savonarola, Luther, Calvin, etc. The social teachings of no one of these can be approved *in toto*, but a study of their lives and doctrines would be valuable.

“(3) Study of Modern Social Problems

“This would include a recognition of social service, as above indicated, as both ameliorative and prevent-

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ative or reconstructive. It would involve a study of types of communities with their special conditions and needs—the industrial or urban community, the agricultural or rural community, the suburban community. It would mean a survey of certain typical phases of the social problem—the labor problem (hours, wages, conditions, labor movements, conservative and radical), problems of housing, recreation, vocational education, public health (including sanitary engineering, prophylactic campaigns, looking toward the elimination of recognized maladies, such as tuberculosis, venereal disease, etc.). Rightly viewed, any phase of life is a phase of the social problem, and the purpose of the instruction under this general heading would be not only to inform the student as to well-recognized problems, but to quicken his appreciation of human life and its possibilities for betterment. Underlying the whole would go a broad doctrine of democracy—economic and social as well as political—interpreted in the light of the Christian doctrine of the brotherhood of man.

“(4) Methods of Service

“This would include what has been already indicated under *I* above—individual or group service either independently or in coöperation with recognized social agencies of the community, state, and nation. An explanation of the work of these agencies in the large would also come under this heading. For this purpose a useful leaflet would be ‘The Interrelation of Modern Social Movements’, issued by the Russell Sage Foundation, New York City. This de-

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partment of the course would include also a study of certain occupations or professions as avenues of social service, involving an interpretation of the various trades and professions, not as means of mere personal livelihood or success in terms of money, prestige, or position, but as media of true social or human service. In other words, the lawyer should not think merely of winning cases, but of subserving the true interests of justice, the legislator should not think merely of safeguarding the vested interests and maintaining the *status quo*, but should be responsive to growing demands for readjustment and reconstruction.

“Such instruction as above outlined can be given to the Church student in a college class or Association study group, or in a study group connected with the parish. Part of it, in fact, ought to come from the preacher in the college chapel and in the parish church. Some of it, again, may be given in the shape of lectures by specially invited lecturers either connected with the college or community or from outside. These lectures might be arranged by the student group; as an example, for two or three years before the War a group of the alumni of Cornell University arranged for a special course of lectures on social and civic problems before the university by outside lecturers—supplemented by a special course of instruction under a member of the faculty.”

CHAPTER VIII

Guiding the Student's Life Purposes

A natural result of all Church work

There is no one method of Church student work so far suggested which does not result in the infusion of a Christian spirit into life's purposes. This is of vital significance. If the *raison d'être* of a college is to train young men and women for life service to society and the state, then the Church must find ways of preparing them for her service also. But in addition to this training there is great need of sympathetic and wise guidance of a student into the profession for which he is best adapted, and where he can be of the largest Christian service.

Official vocational guidance in the college

As in the case of other forms of work the first advice here is—know what is already being done. Some universities have vocational guidance departments under psychologists who have at their disposal delicate instruments by which they can measure nerve reactions and test the keenness of the student's faculties. This is not the kind of vocational guidance which the minister can or should give to the students who come to him for advice. But it is necessary for him to know the extent of this work, and especially

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whether those in charge give the student opportunity for a fair consideration of such callings as the ministry or the mission field. Too often this work is purely utilitarian, taking no account of the "altruistic" callings.

Unofficial life work guidance in the Associations

It is also well for the minister to know what the Associations endeavor to do in this regard. Their work will be similar to his and he should work in close harmony with them. It is a part of the policy of the Associations, when helping a student on the problem of life work, to send him to his pastor for consultation. The Student Department of the International Committee of the Y. M. C. A.'s has given this matter much thought. The guiding principles set before the college Association secretaries are as follows:

"(1) We must aim to lead every man to consecrate himself according to the principles of 'The Christian Man's Fundamental Life Work Decision'.*

* This is a card widely used in Association conferences, Bible classes, etc. When signed it is not put on record or filed anywhere; it is rather of the nature of a Bible bookmark, or a constant reminder to the individual.

"I will live my life under God for others rather than for myself, for the advancement of the Kingdom of God rather than my personal success.

"I will not drift into my life work, but I will do my utmost by prayer, investigation, meditation, and service to discover that form and place of life work in which I can become of the largest use to the Kingdom of God.

"As I find it I will follow it under the leadership of Jesus Christ, wheresoever it take me, cost what it may."

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(2) We must recognize that the so-called secular callings bulk larger in the average student's thought than the so-called vicarious callings. Our duty is to present the latter strongly, so that they may have their proper perspective in the college man's thinking, and to recruit for these callings among suitable men. (3) We must make every man realize the full implications, individual and social, of being a Christian in the so-called secular callings. (4) We must recognize the supreme duty of vocational guidance in aiding men to discover their qualifications and in helping them to find the type and place of work for which they are fitted."

The privilege of advising students about life work

The minister in a college town should regard it as a great privilege to advise the college students about life work. Nothing enables one to enter more deeply into another's life and personality. Hopes and aspirations of a great future lie before each student. His attitude toward them shows his inner life. The minister has a chance here to suggest many things necessary to the spiritual development of the youth. The choosing of a profession is a long process, and the minister and the student can become very intimate through many interviews. If the clergyman lets it be known that he desires to help in this matter, and above all if the students tell one another that they have been benefited, there will be many who will come for advice. This is especially true of sophomores and juniors. The freshman is too busy adjusting himself to college life to bother much about the

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future. Any student is in an unhappy state of mind who comes toward the end of his undergraduate days without his further steps being determined.

The tendency to drift into a life work, with all that this implies as to flabbiness of character, is all too common among college men. Women students face another difficulty. Their parents expect them to return and settle down to the former round of home duties until they marry. Thus there is opposition to any talk of professional life. The college girl, however, has felt the great impulse stirring within her to play her part in the world and give her trained mind to the service of mankind. She is restive and unhappy in the face of parental disapproval of her ambitions. She is in great need of advice, and the Church worker must not shrink from giving it merely because it might appear an encouragement to break home ties. We are in a new era and parents must realize that the love which makes them desire to hold their daughter at home and shield her from life's conflict is perhaps selfish. Of course, it is to be understood that if there is real need for the girl at home, because of sick or aged parents, her duty lies there.

How life work guidance can be given

There are many ways of giving help in the choice of life-work. The most obvious of these is the sermon or address. Once a year a sermon should be preached from every pulpit on the Christian principle of stewardship of life. To balance it there should be one on the stewardship of wealth. With these fundamental principles clearly before him, the student can safely

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survey all professions to find that for which he is fitted, knowing that whichever he chooses he will render both God and man the maximum of unselfish service.

Interviews will follow any striking public utterance on this subject. Students will seek out the man who has a message for them. The interview may help in reaching a decision, or it may be the first of a series of conferences. Sometimes the Church worker has to go behind the question of the particular profession to the fundamental one of consecration.

Books and pamphlets are of special value in this matter. They will give a much fuller message than can be spoken in a brief interview, and the student can return to them often for review and more careful consideration of their contents. There is a large selection of pamphlets available on choosing a life work, on the ministry, and on all aspects of work on the mission field. A few can be found on each of the major professions. One publishing house has in preparation a series of books on the various professions, which will be very valuable.* Much use should be made of the best biographies. Through them the student catches the spirit of unselfish service which has animated the great men and women of the human race.

To some degree the student's studies will influence his choice of life work. If the minister knows the vocational values of the courses in the college curriculum, he will be in a position to advise helpfully.

* The Macmillan Company.

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One reason for an early decision as to life work is that thereby an undergraduate can lay a better foundation for his profession by taking subjects in his arts course which will have value in his future work.

The clergyman working with students should see the value of deciding the question of life work in the best and most uplifting surroundings. This is nowhere more true than at the student Y. M. and Y. W. C. A. and Missionary Education Movement summer conferences. Every student who is uncertain about his career ought to go to one of these ten days' gatherings. Even if he arrives at no actual decision, the impulse to unselfish service will become a ruling passion in his life. These conferences furnish perhaps the determining factor in the decisions of a large number of college men and women who enter the ministry, or go into social service, or journey to foreign lands in the Church's Mission.

Recruiting *vs.* guidance

For some vocations our clergy in college communities must insistently call for volunteers. The Church has no means of conscription like the state, but her agents can search out qualified young people, state the case, and pray that the Holy Spirit may bring them to a right decision. They can be recruiting officers. The "altruistic" callings are all undermanned. They offer no financial or social rewards, and often every characteristic of heroism must be displayed by those who espouse them. As examples of these vocations we might specify the mission field, the ministry, the work of the deaconess, the religious

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life, social service work, and Church work for women. Unless the minister is in earnest in this matter the Church may some day find herself without a due supply of priests and other leaders for her work at home and abroad. Indeed that day is not far distant, unless the returning armies furnish large numbers of young men willing to transfer their warfare to another sphere. In discussing each of these callings a few words will be devoted to such training for them as college can afford.

Social service throughout life

Mr. Crouch, of our Social Service Commission, has clearly set forth the manner in which a college trained man or woman can share in social service work. "The college student on graduation will have three opportunities of social service. He may enter upon social service as an actual *vocation*, in which he will earn his daily bread while at the same time serving his fellows. To this end he will probably, if not necessarily, follow his college course with a course in some school of philanthropy. Many of the larger universities offer courses in philanthropy which prepare for social service as a profession. This vocational aspect of social work is of increasing interest to college men and women throughout the country—or was before the War and must be afterward—though, at the same time, it will still continue to enlist only a minority of college graduates. In the second place, the college graduate may engage in social service as an *avocation*, using therein his margin of time, energy, and resources after his day's

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work is ended. It is this avocational social service which the Church has perforce been stimulating during recent years. In itself it is good, but alone it is not sufficient for the task of social reconstruction which must come after the War. In the third place, the college graduate—and this applies to the large majority—may, and if he is to justify himself and his education, must, serve his fellows *in and through the vocation* or occupation which he has chosen as best fitted to his individual capacity and predilection. This type of service is open to the business man, the doctor, the lawyer, teacher, etc.”

Such training as can be obtained in the average college has already been set forth in the sections in the last chapter which deal with college social service. By these acts of practical community service the student gets “laboratory experience”, though usually of an unsupervised and desultory character. But he learns the joy of helping others, discovers the latent possibilities in all men, and broadens his sympathies. All that is pure gain and a quite sufficient return for the time and energy expended.

Church work for women

The field of work for women in the Church is constantly widening. The pity of it is that the Church is slow in standardizing the positions and the training necessary for them. When a rector discovers that he needs help along a certain line, he finds a girl in his parish and trains her for the position. In most cases he could have had a trained worker, if enough encouragement were given capable college girls to pre-

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pare for such positions as religious teachers, parish visitors, community workers, and rector's secretaries. The day is coming when these callings will be as fully recognized as that of the deaconess, and if college women will press forward into salaried Church work, taking what is offered under present conditions, they can shape the future for their successors.

For some of these lines of work the student can make preparation in college. She can read Church history and polity under guidance of a clergyman. A normal training course can be taken with a group, or singly by correspondence, under direction of the General Board of Religious Education, so that at the end of her college career she will have qualified herself to receive the diploma of the Board as a trained and accredited religious teacher. Any amount of experience in Sunday school or religious teaching can be obtained through the local church or the college Y. W. C. A. Such training is not enough, however, to prepare one for directing the religious education work of a parish, for lecturing, or for giving week-day religious instruction recognized by public schools. There are three Church training schools for women workers which will give this advanced training.*

* For information about the Church Training Schools for Women, address the Rev. William E. Gardner, D.D., Warden of the New York Training School for Deaconesses, Cathedral Close, New York; Deaconess Clara Carter, the Church Training and Deaconess House, 708 Spruce Street, Philadelphia, Pennsylvania; or Rev. E. L. Parsons, D.D., Warden of the Deaconess Training School of the Pacific, 2629 Haste Street, Berkeley, California. All of these schools admit special students.

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The social-religious worker should have special preparation. She must be thoroughly conversant with all forms of charity, juvenile, and municipal correction work, she must have some knowledge of nursing and the preparation of food, and she must have administrative skill. The Church schools mentioned above give this training, and certain of the larger universities afford a great variety of courses from which selection can be made so that the student will be trained, chiefly, however, on the side of social work. Teachers' College of Columbia University has standardized this work, and with the M. A. degree offers a diploma as a social-religious worker. The "laboratory" work of this course is done under close supervision in New York City churches and institutions. An interdenominational committee coöperates in the "laboratory" work of students preparing for Church work, and some scholarships are available for these students.

The girl who elects secretarial work can find all the technical training she needs in any university. She will, however, need to study questions of Church organization, etc., so as to be more intelligent in her work than the ordinary stenographer. She would also need to know the latest methods of card indexing and filing as applied to Church business.

For some time to come there will not be many such opportunities for salaried work. But the Church must give volunteer service for women a larger place than is now customary. There is great resentment among women who have done so much in the War that the Church offers them so few opportunities for

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leadership. The same warning note is being sounded in England. Our college women will train themselves for Church service, paid or unpaid, if they see the chance to be of use. But if no such opportunity offers they will turn to social service and undenominational religious movements.

The parish executive or business manager

A few large churches are setting the example of having unordained men of business ability or training serve as their business administrators and financial agents. Such an officer would watch out for the material affairs of every organization, engage and control the many employed workers in a large church plant, know the schedule and availability for certain tasks of each volunteer worker, manage parish functions, attend to the publicity and advertising work of the parish, keep careful watch over the church fabric, have office hours, and interview many of the people who try to interest the rector in a thousand and one projects for the better running of his parish. Such a man would not be a secretary, neither would he be a sexton. He would be an executive and an "efficiency expert", if we may venture to use the term. This is not yet a recognized position for which a student could prepare himself at present, for so far it is only the largest city churches which have such officers, all of whom were mature business men when called to their posts. Yet certain courses in administration, economics, and sociology would go a long way toward preparing a man ultimately to fill such a position. Some day it will be a recognized profession or branch

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of Church work. Mr. Eugene Camp, of the Seabury Society of New York, argues for such a parish officer in every well-established parish. He calls him the "parish master", and considers the small parish capable of using men who give only part time on a moderate salary to this administrative work.

The ministry and other offices for which one is ordained or set apart

The presentation of the ministry is one of the major responsibilities of the college worker. He must search out highly qualified college men, and discourage those manifestly unfit.

This is not an appeal for quantity alone. Our ministers had better be too few than of poor quality. The evil in the present situation lies in the fact that Bishops are forced to accept most of those that apply because they have parishes and missions which must be manned. If the Church seriously enters on a movement to find men for her ministry, she can place her standards at the highest notch, and rest assured that she will secure the men who will reach them. What is needed is not a wholesale call and sentimental God-speed to all volunteers, but a careful "hand-picking" of the choicest college students. This is not overlooking the divine element in the call. Human agents are needed to phrase it. The Holy Spirit will consecrate our common sense.

There are many ways of presenting the ministry to college men. There are, of course, the sermon, the interview, and the use of biographies and pamphlet literature. If a minister takes a student into his con-

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fidence it will have a great effect, for if the young man can see the real problems of the ministry, and learn in an intimate way how the pastor meets them, how he uses his time, how he studies and prepares his sermons, it will personalize all this thinking on this subject.

But the most effective way of catching the attention of the partially interested man is an "institute" arranged in conjunction with the Y. M. C. A. secretaries and the Church workers. By "institute" is meant the gathering in a meeting of those men who are interested in the ministry or who are of such ability as to be desirable material for the ministry, such a meeting lasting for an afternoon or evening, or from Saturday night to Sunday night. In the former case supper would probably be served to the group. These men are chosen by the entire staff of religious workers, *i. e.*, Association secretaries and college pastors or the ministers of churches in the college community. The invitations are issued personally and the students invited are expected to attend all of the sessions.

There should be more than one speaker at the institute, and ample opportunity should be given for the asking of questions and for informal conference. The ministry should be presented from every angle and especially should there be a clear statement of its difficulties and hardships. It is the appeal to the heroic which has won men in these days of supreme sacrifice. Our students must be led to see the unique opportunity of the Church in the days of reconstruction which are following the War.

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The advantages of the institute as compared with any other method of presenting the ministry are the following: it makes sure of an important audience, even though the group may not be large; the ministry is presented from a number of angles—a presentation by one man never tells the whole story; it enables those present to judge the ministry by several personalities rather than by one; there is a fuller opportunity given for questions and discussion than is possible at a brief meeting with a single address; it lays a full and complete foundation on which the Church representatives can build, by their own work and by visits from national Church leaders; and it brings to the presentation an element of good-fellowship and social contact which is lacking at a larger single meeting.

With regard to woman's work in the Church, there should also be similar institutes or meetings at which the various opportunities for service may be clearly and persuasively set forth. The "religious life", with its order and discipline, its complete separation from the world, and its emphasis on devotion, will make an appeal to some; while the Order of Deaconesses, with its historical background, its training both devotional and practical, its adaptability to the needs of modern parochial life, will suggest a vocation of happiness and great usefulness to others. As our Sisterhoods grow in numbers and power, they will look to the colleges to furnish them with novices; while the less sheltered life of the deaconess requires women of vigor, intelligence, and entire consecration if the Order is to realize its possibilities in the new era upon which we are entering.

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What has just been said about religious orders for women applies with equal force to those for men. There is a great need to-day for men to be set apart to do for the whole Church what the parish priest or the overburdened administrative officers of the dioceses and Church Boards cannot do, in the way of preaching and teaching missions, retreats, study, writing, intercession, conducting schools and institutions, etc. The modern monk is not secluded, but is out in the thick of the world's busy affairs. We must not forget, however, that these works are the outward expression of inner strength, and that the religious life with its special rules is the essential feature in a monastic order.

The clergy in our college communities should know how to give intelligent advice on these matters, or at least how to direct the student where information may be secured. Special training is of course provided by the Church in her own institutions for candidates for the ministry, and for women who wish to give their lives to her service; but if the decision as to vocation be made early enough in the student's college career, the choice of proper studies may greatly enhance his or her future usefulness. So, too, the use of the student's spare time is an important matter. All the service that can be rendered in church and community will prove of great value in later life.

Missionary service

There is danger in discussing missions of falling into the old distinction of thinking of ministers as

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those who work solely in the home land, and of missionaries as those who work on the foreign field. This is a great mistake. The worker in the slums of an Eastern city, or the Southern mountains, or the Western plains, is as much a missionary as the man or woman who goes to China or Brazil.

Yet when we have made clear that by the ministry we mean ordained service anywhere in the world, we must speak specifically of foreign work. We must raise the vision of our college youth to foreign lands. They must see still existing the sin and suffering, the oppression and exploitation, the caste and class distinctions which we fought in Europe to stamp out. Above all they must see the failure of non-Christian religions to meet the needs of men. They must recognize that the decision to be a teacher, or a doctor, or a clergyman, is not enough. There lies the further question of where this service shall be rendered. The proportion of men and women who are physically able or properly qualified to go to the foreign field is so small that the burden of proof is on those who are able to go to show why they should stay at home. Here, more than anywhere else in her recruiting programme, the Church must look to her ministers and other workers in college towns to furnish her a due supply of missionaries.

What it means to be a "student volunteer"

The Student Volunteer Movement is the greatest aid the college worker has in this presentation of the call. Its conferences, conventions, literature, mission study and local bands have already been referred to.

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In addition it sends through the colleges each year a number of college graduates who are themselves volunteers under appointment of their mission boards, or who are missionaries on furlough. These Secretaries are able to meet the students who are interested, publicly present the call of the mission field, and interview personally those who wish to know more about the work or who feel they can respond to the call. A student becomes a student volunteer by signing the declaration card of the Movement, which states: "It is my purpose, if God permit, to become a foreign missionary." The card is sent in to the offices of the Movement, where it is filed. Thenceforth the volunteer receives letters and printed matter, and is followed up and advised in a general way. His name is also sent to the mission board of the Church to which he belongs, and the Church authorities follow him up in their own way.

Many people in our Church have objected to this way of securing volunteers, saying that it is wrong to "pledge" a young man or woman to a life-long task. But the card is not a pledge. It is freely withdrawn on application. It should be signed only by those who have given the matter much thought and prayer, and are ready for their friends and college mates to know their decision. The decision to enter any vocation must be announced sooner or later. Those who know the work of the mission field say that sooner is better than later. A missionary is not made in a day. As his life is to be spent in a foreign land, the more he can learn about that country and its customs the better. Readjustments in point of

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view are so great on the foreign field that a person needs to live with the idea of being a missionary for many years to be able to stand the sudden and complete change which is inevitable. The Movement is right in urging students to decide and not dally with the call.*

But the decision can be reversed in view of later happenings or further guidance. The card itself states:

"To be a student volunteer does not mean that one has 'pledged' himself to become a foreign missionary. He has registered his purpose to become a foreign missionary, but this declaration of purpose is not and has never been interpreted by the responsible leaders of the Student Volunteer Movement as a 'pledge'; for it in no sense withdraws him from the subsequent guidance of the Holy Spirit. It should be made clear, however, that this 'declaration of purpose' is not merely an expression of willingness or desire to become a foreign missionary. It is the statement of a definite purpose, and it means that so

* As a matter of fact, the decisions are not made by the very young. A study of 4,555 blanks filled out by students when they volunteer reveals that 4 per cent. were under 16 years of age when they volunteered, 5 per cent. between 16 and 18, 61 per cent. between 19 and 25, 21 per cent. from 26 to 30, and 9 per cent. over 30 years of age. The Movement discourages decisions from school boys and college freshmen. A study of the blanks also reveals the fact that "the time a student has seriously considered foreign missions as a life work up to the time when he finally decides to become a foreign missionary is about two years". (See Bibliography of this book.)

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far as the student is able to interpret God's will for his life, he believes the vocation of a foreign missionary to be God's plan for him. It is understood that when a student signs the 'declaration', he records his purpose which has been formed after careful and prayerful consideration, to become a foreign missionary, if God permit."

Preparation for foreign missionary work

Work on the foreign field is as varied as work here at home. The special preparation a student receives will vary according to the type of work he is to do, whether ministerial, educational, medical, etc. But there is much that the clergyman who advises him in his college days can do to help him prepare in a more general way. To this end he should be familiar with the publications of the Board of Missionary Preparation, which has fully covered all phases of missionary work. If the student is not going to a theological seminary or a deaconess training school, most of the necessary knowledge of Church life and doctrine must be acquired in college. The responsibility for advising at every stage of preparation should be thrown back on the Board of Missions. Some Secretary should follow the student personally from the time of volunteering until the time of appointment.

The candidate Secretary of the mission board

The best agent for giving such advice would be a candidate Secretary who would have this as his sole responsibility. Such a Secretary begins an investigation and study of all applicants as soon as names

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are received. A clear-cut standard of qualifications would enable him to discourage unfit applicants and direct the rest as to their further preparation. Every Church visitant of the college should meet the student volunteer and report his or her impressions to the candidate Secretary. Thus the Board of Missions would have at its disposal a considerable number of independent estimates of the student on which to base their opinion. If the candidate Secretary is to meet his obligations to the student, and advise him aright in preparation and choice of field, he must be familiar with the work of every missionary district—even to details. He should be thoroughly posted on the Board's present and future demands for each. He should be an authority on the problems of preparation, knowing the courses of study which will fit candidates for different phases of the work and for work in different countries, and knowing also the special preparation required for work among people of different religions. He should be something of a vocational expert, able to give proper advice to the student who cannot decide between ministerial, teaching, or medical work on the field. Sooner or later, while they are yet students, the candidate Secretary must come to know personally every one on his list who hopes to do missionary work.

Cultivating and advising promising students

Needless to say even such a paragon of a Secretary could not do all that is necessary with relation to the candidate. The college worker must serve as his eyes and his mouth to observe and advise the student with

Guiding the Student's Life Purposes

whom he has frequent contact. Then, too, all who visit the colleges in the name of the Church must do their share. There is a duplicate card catalogue kept at the office of the Board of Missions and the General Board of Religious Education of promising young people who should be "cultivated". A Board Secretary who visits a college takes along memoranda of all the students listed as desirable material for the Church's work at that institution, and tries to have a conference with each personally. A report goes back which is entered on the student's card. Thus the student is guided in preparation for life service, and the Boards are helped in estimating his or her ability. The Church college workers can render no greater service than by sending in names of the most able and earnest students so that they may come into the view of the Church's recruiting officers. This is the nearest approach that has so far been made to personal selection of those who will be leaders in the tasks of the next generation.

The call to the heroic

There is one final word. In all life work presentation it is the appeal to the heroic which will win the student. If the task is not big enough it will not appeal. Difficulties and hardships are no drawback. They are expected. The recruiting officer who apologizes for poor pay, much criticism, lack of appreciation, etc., will win no volunteers. Describe the task as hard, the work as glorious, the reward as human friendships and spiritual development, and the student will follow where his Lord has gone before.

CHAPTER IX

The Place of the Faculty in Student Work

Importance of the faculty in Church student work

The professors are the permanent personal elements of a university. As such they are the ones most vitally interested in the university's welfare. If faithful Churchmen, they are equally interested in the parish church. They form the link from one rector to another. Many professors serve on vestries, giving more time and thought to Church matters than do most business men. Some are high in diocesan and provincial affairs.

The ideals and teaching of the professors in the long run determine the traditions and tone of the university, however much the student may believe the creation of college sentiment to be his particular field. Their lectures determine the mental outlook of the young people who listen to them, and their social ideals shape the student's passion for service the rest of his life. They are in closer and more influential contact with the students than any other older people.

Furthermore their attitude affects the community. The section around a university in a large city is something of a world in itself. There may not be

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much of the "town and gown" antagonism, but there is a higher cultural stratum than prevails elsewhere and fewer material interests. The influence of the faculty of a college in a small town goes without saying. The attitude of the professors toward the Church will surely be reflected in the attitude of the students. If they are faithful and earnest, the students will take a much more serious view of the Church, and *vice versa*.

A. USING PROFESSORS IN WORK WITH STUDENTS

Manifestly, since the members of the faculty are so important, they should be greatly used in student work. The rector can ill-afford to neglect the faculty in his ministrations, if for no other reason than that he is thereby losing his most important helpers. Nor should he fritter away their energies with tasks less important than student work. More than once students have wanted to use a professor as a discussion group leader, only to find a rector unwilling to give him up as a Sunday school teacher.

The professor's teaching

The most obvious influence of the professor with his students is through his teaching. Consequently the clergyman cannot be indifferent to what is being said in the classroom. He must either build upon what the professor says or give the necessary correction to anti-religious teaching. Every subject offers opportunity to the earnest professor to say a helpful word about the moral and spiritual aspects of life, and to show by the reverence of his attitude the reality of

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religion in his own life. In any case, the professor's teaching and example can be thrown on the side of sound morality, without his being like the old-fashioned "preacher-teacher". It is the privilege of his rector to inspire him to do this.

Contact of professor and student

As long as the contact between a student and his professor is limited to the classroom, the influence of the professor will be largely that of his teaching. The student may respect him, but he will not "know" him. For such knowledge personal relations should be cultivated. If what we have said about the influence of the faculty be true, the Church is losing greatly when good Churchmen on the faculty are not coming into close contact with the Episcopal students. It ought not to be hard in a conference with the interested faculty Churchmen to go over the list of new students, find which professors have natural contact with certain students, and arrange for their entertainment in the professors' homes. One or two such invitations would immediately make the student's surroundings homelike. The student's attitude toward the church and the desire of the professor's family to see him there would be perfectly natural topics of conversation. A cordial invitation to sit in the professor's pew would not be without its effect, even though the student went to another. The friendships thus formed would continue throughout the student's college career, and each professor would be surrounded by a group of Episcopal students over whom he would have special influence.

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Using professors as spiritual guides for the students

Many colleges have adopted a system of faculty advisers for the students. The incoming student is assigned to a professor who is supposed to advise him about his work, and to whom the student is expected to go with any problems or worries he may have. Often this relationship is purely formal, usually it is friendly and influential but not very close, and sometimes real intimacy results. The system is productive of much good, and binds the faculty and the students together to a remarkable degree. Why cannot the same thing be done in Church work? Of course it would have to be very informal. No power could assign a student to a professor, and cause him to go to the professor to talk over religious matters. But professors could agree to watch over the spiritual nurture of certain students, speaking a word in season as the friendship developed. Church work permeated with the principle of personal effort for the student by the professors would be a success beyond the highest dreams of a priest who works single-handed among the students. Other communions succeed better than we do in this respect, partly because they make more of the social element in such work than we do, and partly because their church relationships are less formal than ours.

This personal relationship in the case of women students is obviously the same when the professor is a woman. When the professor is a man, his wife can often establish the same helpful friendship with her husband's pupils. Thus certain Churchwomen of the faculty group connected with our chapel at the Uni-

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versity of Illinois have each accepted responsibility for six Church girls in a "big sister" relationship. Indeed the wife is able, both for men and women students, to supply the home element that college life lacks. If the home is a true Church home, with grace at meals, and family prayers, the impression made upon the student is never forgotten.

Acts of kindly service

There are many acts of kindly service and Christian courtesy which will do much to bind a professor to his students. Even such simple things count as extending good wishes to a student on the eve of a vacation, or congratulating him on college honors which he has won. A letter to the student's parents commending his work yields results which repay many fold the trouble taken. Visiting a sick student in his room or in the hospital is the most telling thing that a professor can do. A delicacy from the professor's table or flowers from the garden lighten an illness. If the professor's wife can call on her husband's students when they are sick she will exercise a most helpful ministry.

Such suggestions may seem out of place in a large university, where a professor may have several hundred students in his classes. We are, however, referring to the relation of the Churchmen to the Episcopal students, which is not so large a problem.

Professors and the Churchmen's organization

The more interested professors should make it a point to be at the meetings of the Churchmen's

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society. They can contribute many things of the greatest value to the meeting. It is necessary, however, to utter a word of caution here. The students will leave all the talking to the professors if care is not exercised. Furthermore the faculty members of the organization may put a damper on the enthusiasm of the students. Being the permanent elements in the society they have an unhappy way of remembering that such and such a thing did not work when tried a few years ago. Some student who is really using his brains is thus publicly crushed, and relapses into silence. What did not work one year may succeed another under different leadership. Professors can be of great use in committees. The attendance of the professor at social meetings of the society is most important.

Using professors in the Services

It is of very great importance that professors be given an opportunity to bear their witness in public. There are various ways. They may act as servers or as lay-readers. The reading of the lessons could with great profit be assigned to professors. They are used to large audiences and to reading intelligibly in public. They should not have any of the unction or mannerisms which so frequently spoil the reading of the Services. Professors should always be among the ushers, distinguished by a college button or other insignia. This will at once make a student feel at home in the church, for the professor will easily recognize him as a student and give him special attention. Some professors will, of course, be able to sing

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in the choir. All of these acts of service, however slight, set an example to the student, who may hesitate to offer himself lest he seem to be too pious.

Professors as speakers

Certain professors have a very real religious message to give the students and opportunity should be furnished. Some of the meetings of the Churchmen's society will furnish this opportunity. Often professors can be used very effectively as Sunday night speakers in the church. The fact that they are considered by the students as authorities, or at least as independent and fearless thinkers, gives their religious message great weight. One important reason for professors to be frequently so used, is that by this means a Christian intellectual atmosphere can be created in a university, and much of the harm of the non-spiritual or anti-spiritual teaching in certain classrooms can be offset. Too frequently a deeply spiritual professor does not say all he would like to say in the classroom, for fear he might be considered as preaching or offending good taste in a non-sectarian atmosphere. No such restraint is laid on his non-spiritual colleague, for somehow attacks on religion are considered quite in keeping with the freedom of thought of a university, while defense of religion is taboo. Such opportunities to speak as have been suggested give the professor his chance to bear witness publicly to the faith that is in him. The mere announcement on the bulletin board is not without its effect, and a good write-up in the college paper will do a world of good. The rector in arranging such

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addresses has to be on his guard that the professor does not ride some useless hobby, and do more harm than good.

Another important use of the religious teaching power of the faculty Churchmen is the leading of Bible and mission study classes or religious discussion groups. It takes a man of rare gifts to do this work, for to be really successful he must not lecture, as he does in his own courses, but draw out the views of the members of the group without being dictatorial or impatient. Yet when this leading is properly done, the professor is the most influential person for the work.

Professors should accompany students to religious conferences as fellow-delegates. Few contacts with students offer greater opportunities for Christian service and witness than this. The intimacy of a conference leads the student to open up to his more mature companion in a way he would not do on the campus. The atmosphere of a conference keeps the professor spiritually fresh and young, and what he learns keeps him thoroughly posted on college religious work.

A few cautions

Professors are very hard worked men. The pressure of work connected with preparation for teaching, correcting of papers, reading of theses, conducting research, and production of literature is enormous. Many a young professor must wait five or six years for freedom to do the little extra things

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which give him a useful place in the university community.

A college teacher is not usually wealthy, and anything in the way of costly entertainment of students must not be expected of him. He is fair game for every organization in the university which is hunting for contributions. He must buy a season ticket to the football games, whether he can afford it or can attend. The college annual takes the money intended for more useful literature. With far more reason the Church can ask for support, but there is a limit, and the rector should recognize this fact. In entertaining students slight refreshment counts as much as more costly, and puts the student more at ease. A plate of fruit or a "smoke" passed during an evening call will often accomplish as much as an invitation to a meal.

Professors have their human limitations. The college clergyman should appreciate this fact in assigning work. He should endeavor to use many professors in definite ways, as teachers, advisers, etc. Unfortunately a few professors may not be usable at all. Some are unpopular with the students, while others may be so overzealous in their religious work as to have acquired the reputation of cant and hypocrisy. Occasionally one may flaunt his Churchmanship to such an extent that the student suspects his religion to be of a narrow-gauge type. Such men, even if most willing to help, must be given work away from the campus, where they will have a less critical audience. The faithful rector can sometimes cause the over-zealous or bigoted professor to see things differently and to modify his methods. He

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should not shrink from this personal work. He should remember that he is the rector and spiritual guide of the professors as well as of the students.

B. WORK WITH THE PROFESSORS THEMSELVES

The professor aids the minister

We have spoken of the work with the faculty chiefly from the standpoint of the contribution the professor can make to the work with the students. The professor has also a contribution to make to the minister himself. The contact with specialists in so many realms of thought cannot but broaden a clergyman. Defects in his training can be remedied by wise use of the opportunities of conversation, attendance at lectures, and reading under guidance of the professor concerned. A minister should accept invitations to join faculty clubs, and give considerable time to their meetings and discussions. He should himself have faculty advisers, just as we have advocated them for students, for he needs advice with regard to individuals or problems in his college work, or information about the history and traditions of the university, etc. A small group of the Churchmen on the faculty should be holding informal conferences with the minister at intervals to check up the progress and plans of the student work.

Parish boards of religious education

A more formal advisory relation might be established by the organization of a religious education board for the parish with several of the faculty serv-

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ing with the townspeople. This would have a tonic effect on the educational side of the parish. The Sunday school would immediately feel the supervision of such a board, and the parish would become more aware of its duty to the college students. This board would give helpful advice with regard to courses of lectures which members of the college faculty might give to parish organizations. In the time which is surely coming, when public schools will give credit for proper Bible teaching done in the churches of a community, such a board would command immediate respect from the school authorities.

The minister aids the professor

On the other hand the professor needs the help of the minister perhaps more than he would be willing to admit. Constant teaching of one subject, and living within the circle of ideas of one department of a university, tends almost certainly to narrowness of vision. It is the religious teacher's business to see life as a whole, to discover the unifying and coördinating elements, and to give the spiritual interpretation of the universe. He is to proclaim a spiritual philosophy. However lacking he may be in detailed knowledge, the well-trained minister has an unerring instinct for seeing beneath the surface of things and weighing their values. If he can convince the professors that he has sympathy and intellectual honesty, he will be of tremendous influence in the university. If he is dogmatic and refuses to reason things out, merely appealing to authority, he is out of his place,

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a misfit in the college community who will do the Church harm that lasts a generation.

One real service the minister can render is to suggest the best religious literature to professors. Many a man will read widely and conscientiously if he knows what to read. But he may have run across religious literature of a type that does not appeal to him, and have forsworn all such reading in the future. The minister can discover this prejudice, and overcome it by offering him the best that has been written in modern times. He can rest assured that it will take hold, and work its way out in the teaching or special lecturing of the professors. One such good book, carefully read and pondered, can do more good than many conversations.

A minister is apt to feel a certain shyness in going deeply into spiritual matters with professors. There is no reason, however, to suppose that a teacher's needs are wholly intellectual. Often the approach to religion through the intellect has not been satisfying, and the heart of the professor is yearning for a more human touch. A priest who is really a pastor can minister to such men as well as to others of his flock. The minister must cultivate those faculty members who have apparently forsworn religious practices. Often they are paying an unconscious tribute to true Christianity in their revolt from many of the expressions of modern religion. They would perhaps listen with eagerness to a satisfying presentation of the Church's position and Sacramental teaching. There are many men in our colleges, blinded by their narrow and intensive training and the absorbing work

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of their earlier years, who are searching for spiritual guides before it is too late.

Creating a common consciousness among faculty Churchmen

No one likes to stand alone, and there is no need for it in the case of faculty Churchmen. They are more numerous throughout the colleges and universities than would be supposed. But they are not known to each other. The clergy engaged in college work should make a special point of seeing that the office of the National Student Council is kept supplied with accurate lists of the Churchmen on the faculty of the college to which they minister.* These lists will be published for the use of all faculty Churchmen. Professors move about a great deal to meetings of scientific societies and associations, as delegates to academic functions, on committee business, and on vacations. It would be a very real help if it were possible for two Churchmen from different universities when meeting each other to know of this common bond. In proportion as they are interested in the Church work in their respective institutions there could be a very helpful exchange of ideas. This would hasten what is so desirable in our student work, namely, unity which is not mere uniformity.

* It may seem a small item to mention, but it is important that these lists should give the initials, degrees, and rank of these professors, together with the departments in which they teach. These facts can be easily obtained when the list is being prepared, but they can be ascertained by the office of the Council only with great difficulty.

CHAPTER X

Responsibility of the Church in a College Community

The function of the Church in a college community

It is time to face the many problems of the parish which ministers to college students; for instance, should the rector be responsible or should he delegate the student work to a curate? what equipment is necessary? is a Church house or dormitory desirable? what can a poor or small parish do?

The ground has been somewhat cleared by the Conference of Episcopal College Workers at Howe School in 1918, for they adopted a very comprehensive definition of the function of a church in a college community:

“In a college community, the function of the Church, as the Body of Christ, and the perfect expression of the Christian life, is

- (1) to nourish the spiritual life in its members within the college community,
- (2) to win new members to the Church,
- (3) to train students to become leaders in the Church's work at home and abroad,
- (4) to set forth the ideal of Christian unity.

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“To this end Church workers among students should

- (1) comprehend the religious conditions of student thought and life,
- (2) comprehend the Church’s task of interpreting Christianity and the Church to students,
- (3) know the materials and methods provided by the Church for the accomplishment of the task,
- (4) apply materials and methods to local student work.”

Practically every point has had some treatment in this book. The definition should be kept clearly in mind in the following discussion, for there is no cut and dried way to “apply materials and methods to local student work.” It is the spirit in which the local church goes about its task which counts most.

Importance of the rector’s personality

A professor in a college recently wrote, “The rector in a college town needs a combination of qualities, but above all things he needs the personality which at once creates the basis of friendly intercourse.” The Church should send her strongest clergy into the college communities. This should go without saying, except that the Church is very far from realizing this ideal. There is, however, throughout the Church a rapidly growing conviction that in the future there must be no misfits in the churches which minister to college students.

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Curate or special assistant for student work

Often the obligation to the college student is best discharged by calling a curate or, in the case of women students, a deaconess or parish visitor to work in the college. Such a curate may be of exceeding great value as an assistant to the rector in college work, but he never can be a substitute for the rector. The student should feel that the one who preaches to him and from whom he receives the Sacraments is interested in him and understands his problems. If the sermons betray no acquaintance with his world of thought, and if the atmosphere of the church is cold and the greeting of the rector indifferent, the student will not come willingly to church, though a whole staff of curates be provided for him.

Under such circumstances the curate may organize a Church society or club in the college, conduct Bible classes or religious discussion groups, and bring the students out with a degree of regularity to corporate Communion, but he cannot make them feel that their Church life centers in the parish of the community. He is taking the Church to them on the campus, but is not training them for all-round Church life and service when they are graduated.

This is not to be construed as a statement that curates or special workers are not desirable in student work. Far from it. The rector of a large city parish must have such assistants if he is to reach the students of a university. The point is that he himself must be of a type to appeal to students, and be willing to spend some time with them at meetings and socials, even though he assign his calling and organization

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work to a curate. In the case of work with women students, a deaconess or parish visitor is almost a necessity, if personal contacts are to be established and the college girls interested in parish activities.

The rector and the faculty

The necessity of the rector being able to cope with the college problem is shown especially with regard to the Churchmen on the faculty. A university of four or five thousand students may have a teaching and administrative force of seven or eight hundred men and women. Many of these, in the nature of the case, will be active in the parish. But the vast majority will not. As the last chapter was devoted to work with the faculty, it is only necessary to say here that a curate may effectually reach assistants and instructors, but the rector is the normal one to win and hold men and women of professorial grade.

The college pastor system not the best

Some of the other communions have developed a system of "college or university pastors". These men are appointed and supported by a general Church board and are sent into a large college or university to work in merely nominal touch with the local church. They perhaps by courtesy have offices in a university or Association building. They are not answerable to the minister, they have no natural touch with the congregation, and they have no pulpit from which to give their message. Almost without exception these men are of the highest ability, but they have been given a task which is well-nigh im-

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possible, namely, to train students for normal Church life of the future in wholly abnormal circumstances.

Working through the parish, the Church's ideal

The Episcopal Church stands against such a system. In the early days of undefined student work the genius of our parochial system prevented any work among students which was unrelated to the nearest parish. Of late, our point of view has been crystallized into this principle by the Collegiate Department of the General Board of Religious Education: "Wherever expedient the parish should be the unit through which college work is done."

Exceptions to the principle of working through the parish

Manifestly there are and should be exceptions to this principle. Sometimes in a large city there are two or more churches at about equal distance from the university. The faculty are divided between these churches, and the students naturally choose according to the Churchmanship of the parishes or their preferences among the rectors. In such a case the Bishop might place a clergyman to work in the university, answerable to him, for the purpose of relating the students to the church of their choice. The invitation of the stronger Associations for such a man to have a recognized place on the staff of secretaries is often accepted.* Or when the parish church is at some distance from the university a priest may be sent to do a missionary's work in temporary quarters. But such a mission almost always develops into an inde-

* See Appendix III.

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pendent parish, with the college element predominating. Despite many exceptions, the norm of our college work will probably always be the parish, with college elements incorporated into its life and structure.

It must be understood, however, that this incorporation of college and university elements makes the parish quite out of the ordinary. An ordinary parish does not betray any interest in students or go out of its way to help them. Unless there is distinct recognition of the students and professors and a place for them in its life, a parish would not be listed by the National Student Council or by any of the Church Boards as doing student work.

The word parish in this discussion is not to be understood as meaning a certain form of organization, *i. e.* vestry, etc., but rather a church with normal Church life, Services, choir, societies, Sunday school, etc. Many chapels in university communities are parishes in all but name. This is the case, for instance, with the chapels at the Universities of Illinois and Virginia.

Classification of college Church work

A study of the college field as it now appears has led the Collegiate Department of the General Board of Religious Education to make the following classification, which was accepted by the Conference of Episcopal College Workers at Howe School as a true

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statement of the great variety of forms of work now being done.

A. Work Done From Without College Life

1. *By rectors of near-by parishes*
2. *By rectors of parishes in which the college element predominates*
 - (a) parishes especially founded because of college work
 - (b) parishes with large college elements
 - (c) parishes with special curate, deaconess, or parish visitor for college work.

B. Work Done Within College Life

1. *By chapel recognized by the college or university*
 - (a) Episcopal colleges
 - (b) Colleges with Episcopal origin or tradition
 - (c) Non-Episcopal colleges desiring the Services of the Episcopal Church
2. *By chapel or house, not recognized by college, but maintained by diocese*
3. *By chaplain without a chapel working with the Christian Association or other agencies.*

Of 135 colleges and universities where some work is being done among the Episcopal students, 119 fall into one of the divisions of Class A, while the remaining 16 (including Hobart, Kenyon, St. Stephen's,

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Trinity, and the University of the South) fall into Class B. Thus it can be seen how true it is that the normal method of work in the Episcopal Church is through the parish.

Church houses in universities

In many colleges there are dormitory houses for men or women, founded by the Church and administered usually by the parish within whose bounds they are located. Opinion differs widely as to their value. They give a center for Church life and are often most pleasant and homelike. Especially in the case of houses for women the influence and chaperonage of the house-mother is of the greatest value. At Church houses there is at least one daily Service which people from the community may attend. Often such a house has been the nucleus about which a parish has grown up, the house chapel serving as the church until a building could be erected.

These houses have been of inestimable value as a missionary effort or where dormitory and boarding facilities are inadequate or poor. But with the growth of the university and the building of fraternity and sorority houses they have often outlived their usefulness. Our Church boys and girls in very large proportion "make" fraternities or sororities and live in the frat houses. The Church house becomes a competitor to the frat on a lower social plane, and our Churchmen shun it when they come as freshmen, lest it hinder their social advancement. Of course, this is a false ideal, but it is a very real factor in the situation. In consequence the house fills up with

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non-Churchmen. Then the house residents are unwilling for it to be used as a center for Church meetings lest the non-Churchmen be offended. Of course, a judicious mixture of students of other communions with our own students is a desirable thing and keeps a group from being narrow and snobbish. But Churchmen should be in the majority to secure a proper observance of the Services and to keep up the traditions of the house. Or, more serious still, the group begins to select its members as a fraternity does, they acquire a group consciousness, and ultimately apply for a charter under a national fraternity or sorority. The house is then taken away from them and begins its career once more under the handicap of distrust from the Church at large. Only eternal vigilance and the utmost tact in management can keep a college Church house true to its first intention.

This is not theory. In one state university those in authority permitted the men in a Church house to organize a Church fraternity. Within a few years the group was received into a national Greek letter fraternity and the house had to be taken away from them. Even more recently at another large university, the rule that three of the student members of the committee of management should be Episcopalians had to be rescinded, because there were not that many Churchmen in the house. These things are less apt to happen in a house for girls, because of more careful supervision than is given to a house for men.

If it is possible to generalize, it may be said that the building and endowing of Church houses belonged to the era of the rapid growth of our state universities

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and that they are still useful as a missionary agency or where living conditions are particularly difficult. But, in this day of superb college dormitories and palatial fraternity houses, parishes or dioceses should be well advised before building anything which cannot afterward be readily disposed of if conditions change.

Essentials of equipment

Opinions naturally vary as to what equipment is necessary for successful college work. A dignified place of worship probably comes first, for the very good reason that a college has class rooms and halls for meetings and receptions, while it does not afford an adequate place for the proper celebration of the Eucharist. An adequate rectory is perhaps the second requirement. The home life of the rector or curate is of great importance in winning students. He should be able to invite students to his table, and make a considerable number comfortable on the evenings when students call. Along with such a rectory of ample dimensions, it might be emphasized in passing, there should go an entertainment allowance in the salary or budget for student work. Last of all, perhaps, the parish house should be mentioned as an essential in equipment. Student work has to be developed to a very high degree to require a special building of this nature. Any building provided for the usual parish needs, of course, can be made useful in student work, but guild halls with lounging or reading rooms are not necessary. Any modern university has many such social centers which the student

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will patronize in preference to a Church building. Their social interests are on the campus. There is one exception to this statement. An attractive and quiet reading room well stocked with Church papers and other religious periodicals and with a good library of devotional, theological, and apologetic literature would attract a small number of the more thoughtful students.

The small parish and student work

The rector of the small parish in the neighborhood of a college or of a state agricultural and mechanical institute may say that there is small encouragement for him in the foregoing. He has no staff of curates or other paid workers, and no parish house or church dormitory. In reality the odds are in his favor. Because his is the only church, the students look to him for their spiritual nurture, and feel free to come to him with their problems. Life at the college is much more concentrated and apt to be simpler than at the large university with its scores of organizations to meet the needs of its thousands of students. The problems are more tangible. Personal influence goes farther. The minister is apt to be included in some of the faculty clubs and societies and thus shares in the atmosphere of the college. He is sure of a student audience every Sunday, who will make up an appreciable portion of his congregation. In the last analysis it is personality and not equipment which achieves results. Lack of equipment and assistants often enables the rector's personality to stand out more effectively.

CHAPTER XI

Responsibility of the Home Parish for its Students

Religious education a continuous process

Religious education is a continuous process. When a youth drops out of Sunday school his religious education is not complete. Of course, in sermons and in other ways he will continue to be religiously and ethically educated. If he later goes to college, the questions he there faces will probably find no answer in the meagre Christian education he has previously received. This all too frequent gap must be bridged, if we are to do all we should for our college students. The parish clergy should turn their young people over to the clergy in the college communities as graduates of their Sunday schools. In this way only can they be prepared to continue with their religious instruction. This is the first duty the rector owes to a boy or girl in his congregation who is going to college.

Reporting the prospective college students

As we have already suggested the rector should write to the minister in the college town of the coming of one of his young people to the college. This enables the college clergyman to meet the student at

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the earliest moment and speak to him with some show of informed interest. The *Living Church Annual* and the *Churchman's Year Book* both give lists of clergy in our college towns, so that it is possible for the rector to find out to whom to send this information.

The Brotherhood of St. Andrew has always made a special point of "follow-up work", but not every parish has a Brotherhood chapter, so this work cannot be wholly turned over to that organization.

As will be stated in the next chapter, there is another way of securing these names in certain dioceses. The General Board of Religious Education is urging the Bishops to see that their Diocesan Boards of Religious Education secure the names of the students who are going to college. These names are then sent to the ministers in the college towns. This is an effective way of securing and passing on the names, but it lacks the personal touch which is given in a letter from the student's rector to the college minister and so does not relieve the rector of the responsibility to write. This is dealt with more fully in the next chapter when the Bishop's "student congregation" is discussed.

Continued contact with the college student

The pastor's responsibility does not end when he has sent the name of the student to the clergyman in the college town. Before the student leaves home he should have a talk with him and tell him something of the spiritual side of college life. More than likely the prospective student has heard a great deal about

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college conditions, and is very sophisticated already, but few people, if any, have told him about the religious problems that are ahead of him. The pastor should have foresight enough to give him the basic principles of theistic thinking, so that he can keep a true direction amid his intellectual difficulties.

The rector should write to his parishioner at college. These letters, of course, should not be too frequent, lest the student will value them the less; but it would mean a good deal to a student who has been in college for a few weeks to receive such a letter. Any club or organization to which he belonged at home should also write an occasional letter. This is very appropriate work for a Brótherhood chapter. Were it not so infrequently done, it might go without saying that when the clergyman visits the city in which the college is located he should look up his students. If there are many students from a parish at the same institution, a special trip to meet them is most desirable. This is frequently done by the head masters of our large Church preparatory schools.

A simple way of keeping in touch with the students, which might not readily suggest itself, is to place them on the mailing list of the parish paper. As likely as not they will merely turn the pages, but they will read here and there and note items about their friends. It will make them feel that they are in touch with the life of the parish even though absent.

It is exceedingly important that attention be paid to a student coming home at vacation time. Too often the rector greets the returned student in an

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absent-minded way and does not realize that he feels, like any other home-comer, that he should have special notice. Other people in the parish could well take note of this suggestion. The vacation period is often more fraught with temptation than the life at college, especially if the student comes from a country into a city environment. The parents naturally feel that they cannot place the old restraints upon the college youth, and they hesitate to inquire too closely into his movements. Mr. "Ted" Mercer, who has in his evangelistic work heard the stories of hundreds of college men, states that scores of them took their first step in immorality during vacation. The tragedy of it is that this is also true in some cases of boys on vacation from preparatory schools. Rectors should warn parents of this fact, and should endeavor to include the student in all the social life which is going on in the parish at vacation time.

After graduation

It has been said that the vast majority of college students do not return to their home towns on graduation. In such a case the pastor must take great care to send the student his letter of transfer, and to write to some clergyman in the city in which he settles to look him up.

College graduates can be of great value to a parish. They are enthusiastic and have new ideas which they want an opportunity to express. Too often, the minister fails to realize that they have grown up. He thinks of them only as his "boys and girls", and is

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slow to give them work worthy of their ability and experience.

The graduate student should receive much personal attention from the rector. Some need further vocational guidance, and others want assistance in the problems of the profession into which they have plunged. Few people realize the sudden change from the relative freedom and self-importance of college life to the restraints and rebuffs faced by the beginner in any career. When all about him are trying to "put him in his place", he needs a friend who believes in him and can assure him he will come out all right in the end.

It is to be hoped that when the student work of our Church becomes further developed the names of capable students will be sent to the clergymen of towns in which they settle with such comments as will enable them to judge their ability. Such information should be followed up immediately. If the graduates thus reported are looked up and set to work it ought to be possible to furnish the Church annually a great army of enthusiastic workers, who now are too frequently lost sight of for many years.

CHAPTER XII

Help from the Outside for the College Worker

Parochialism inconsistent with college atmosphere

The more a parish is drawn into the current of college life and interests, the less parochialism will thrive. This is one of the rewards which comes to a parish that realizes its responsibility and duty toward the college Churchmen in its midst. The faculty of a college, who are residents of the town, come from many localities, and for nine months in the year the community is filled with young people from all parts of the country and from across the seas. They introduce new ideas and diverse points of view. Speakers and distinguished visitors who come to the college keep the community in touch with the outside world. In just the same way, by speakers and visitors, should the rector of a church ministering to college people keep them in touch with the diocesan, national, and missionary interests of the Church.

Deputations and speakers

The whole question of visiting speakers in the colleges was discussed at the first conference of our Episcopal College Workers in February, 1917. A committee took under advisement the suggestions

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made on the floor of the conference and reported the following plan for "deputations", which the conference approved :

"A. Certain agencies outside the local forces should be brought into student communities to assist in religious work among students :

1. Bishops.
2. Missionaries from the field (rather than persons who can give only academic information in regard to missions).
3. Representatives of religious orders for men and for women; deaconesses engaged in student work; and lay men and women; all of these either singly or in groups, to present to the students particular aspects of religious thought, life, and work.

"B. In order to organize these agencies for the utmost availability :

1. There must be systematic preparation of the ground previous to their coming.
2. They should expect to be on the ground long enough really to understand and to reach the needs of the students.
3. They should be given a definite, consistent programme, *e. g.* :
 - (a) Personal conferences at fraternity houses.

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- (b) Conferences with individuals and small groups at Association buildings, Church houses, etc.
 - (c) Bishops should meet their own students.
 - (d) Opportunity should be given for foreign students to meet missionaries from their respective countries.
4. The creating of a clearing-house that shall relate the demand for deputations to the supply; perhaps the General Board of Religious Education would be the best. This clearing-house to secure members of delegations, arrange their dates, etc.

“C. In order to secure more complete co-operation with the local forces:

- 1. The Bishops and other busy men should be informed well in advance.
- 2. The Board of Missions should be instructed, with the cognizance of the General Board of Religious Education, as to the needs in particular college situations; this instruction to include a description of the men or women there needed so that the Board can intelligently select the most suitable person or persons in each instance.
- 3. The Board of Missions to survey and keep informed upon all constituencies from which this material for the delegations

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is to be drawn, and to tabulate all information at its disposal."

In the last section it will be noted that some effort was made to coördinate the furnishing of speakers by the General Board of Religious Education and the Board of Missions, though the procedure is not clearly stated. Fortunately, in creating the National Student Council, the second College Workers' Conference, a year later, provided the machinery for a complete coördination of the Boards and Commissions of our Church in this regard. The Council is prepared to receive and act upon requests for speakers to visit colleges, singly or in deputations.

Missions

Distinct from the above in purpose and method are "missions" to the colleges. These are either teaching or preaching missions, and their methods will vary somewhat according to their purpose. Fundamental to both types, however, are the services of prayer which should be held for several weeks before the mission, the daily Eucharist and noon-day intercessions, and the hours set aside for interviews. No mission will be successful without numbers of earnest and consecrated individuals working with their fellow-students personally and as committees. Good advertising will not take the place of personal invitation.

The success of a mission depends most largely on the follow-up work. Those who have signed resolution cards should be visited and, if necessary, brought to Baptism or Confirmation. Those who have volunteered for Church work should be assigned tasks.

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For a few weeks, at least, corporate Communion for those reached by the mission will be a good measure of conservation.

The chief way in which a mission to reach college students differs from a parish mission is in the amount of time asked of the students. The student's regular work continues and he must reserve time for study. Consequently the convenience of the students as to hours and days must be consulted. A mission would be a failure if held in certain weeks of the session. The missionary must be one who understands students and has the gift of saying much in a brief time.

Lectures

Occasionally a series of lectures can be given, but the results are apt to be disappointing, unless the lecturer is unusually interesting, or of great reputation, or his subject novel. College students are surfeited with lectures, both because of their classroom work and because of the large number of speakers who visit the institution. Nevertheless, with due regard for all these difficulties, the General Board of Religious Education hopes some day to have in its control a lectureship, the incumbent of which will be at the disposal of the college workers for courses of lectures on the Church or on apologetic themes. Needless to say, he will be the best scholar and speaker available.

The Bishop's "student congregation"

All Diocesans should feel a special interest in and responsibility for their students, whether they

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are at school or college in their own dioceses or in other dioceses. The custom is growing for the Bishop to call on his Diocesan Board of Education to collect the names, or perhaps, even better, to appoint one of the clergy doing college work (with some remuneration if necessary) as his "student secretary". The General Board of Religious Education furnishes blanks and cards for the purpose. The blanks are sent to the parish clergy, who report their young people who are at schools or colleges, with the information called for on the blank. The name and facts give are copied by the student secretary on the cards, which are then sent to the clergy in the communities where the young men and women are studying. The reverse side of the card gives space for a record of the student's college career so far as religious activities are concerned. When the student goes from one college to another, or is graduated, the college minister sends the card to the clergyman concerned, if in the latter case he can find out in which parish the student settles.

The original blanks are filed in the student secretary's office. For the Bishop he makes out separate lists for each college. Thus when the Bishop visits the college he can meet his students, either at the invitation of the local rector or by letters written to the students in advance of his visit appointing the time and place. Once a year, at least, the Bishop should send a neatly printed pastoral letter to all his students, expressing his interest in them, his good wishes for their success, his hope that they are remaining true to the Church, and calling their atten-

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tion to the really great tasks and problems before the Church at that time. Who can measure the effect of such a letter?

The Bishop's visitation

Much more should be made of the visitation of the Bishop of the diocese than is usually the case. In addition to the contact which he might have with the class to be confirmed, he should have opportunity to meet all the Church students, either at a reception or in a special conference. A special Communion Service with the Bishop as celebrant would give an opportunity for a devotional address, which as Chief Pastor he should give to his college flock.

Because of the importance of college work the Bishop should plan to give the parish more than one day. He ought to be in residence in the largest educational institutions in his diocese for three or four days, after the manner of missionaries or other speakers described above. Some universities have their Sunday preachers remain several days and keep consultation hours for the students. Many of our Bishops have testified from their own experience as to the value of this system. Why cannot they do the same, through the parish, if necessary, in the universities within their own jurisdiction?

Visits of Secretaries of the Boards

Student Secretaries of the Church Boards are apt to visit the colleges at intervals. Their visits should be regarded differently from the types of visitation

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already described. A Board Secretary is able to confer with a college Church society or with committees and advise in detail as to the work. Thus the experience of Church societies in other colleges is made available for the college which is being visited. The Boards are agreed in general that their student Secretaries will not visit the same colleges in any one year. Each Secretary is expected to advise as to the entire programme of college Churchmen, worship, religious education, missions, social service, and meetings. Of course, each Secretary has the special responsibility with which the Board has charged him or her. Thus a student Secretary of the Board of Missions visits the colleges primarily to find men and women who will consider the call to the mission field. But while in the college this Secretary will examine into and advise about all phases of the work.

Some day the Provinces with the largest student problems will have college Secretaries. These men and women will not have any special interests to serve in visiting a college; they will be concerned with the whole round of college Church work and advise accordingly.

College evangelistic campaigns

Our college workers cannot afford to hold aloof from the evangelistic campaigns of the Associations, unless, as sometimes happens, they are conducted by men who are unworthy exponents of religion, or with bizarre methods. Much that is done in the best campaigns may be distasteful to Churchmen, but it is not possible to have everything done our way. Our

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presence in the campaign will lead to many desirable modifications.

The modern college evangelistic campaigns are quite different from those held in cities. They are conducted by such men as John R. Mott, Sherwood Eddy, and Raymond Robins, able to set forth the Christian religion intelligently as well as persuasively. These leaders are supported by other people, clerical and lay, who are invited in for supplementary meetings in fraternity houses and dormitories, and for personal interviews. In many cases the Churches most largely represented in the student body are asked to send in some one to work with their own students and present the claims of their communion for ministers, missionaries, and other workers.

The student body is deeply stirred by such a series of meetings. For several days religion is a matter freely talked about on the campus. Men make resolutions, even though they may not sign decision cards or seek interviews. It is a great opportunity for our Church to reach her own students, when they, like the rest, are stirred. The clergyman of the parish which ministers to the students should have his hands strengthened by some one sent by the Church's Boards for interviews and for the smaller meetings. Such a visitor should come before the campaign to organize the Church forces; and, if he cannot remain until after it is over, another should take his place to help in the work of conservation. The sermons in the church both before, during, and after the campaign could be made to interpret its message to our people, who may think in somewhat

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different terms. One or more meetings of our Church students should be held after the campaign is over, and a Confirmation class should be started very soon. All who signed cards at the last meeting of the campaign should be looked up. Such a programme is too much for the average clergyman to perform unaided, and he should invite others to aid him, or apply to the Church Boards for assistance. Thus he can make the campaign a great stimulus in his work, and can win and hold many of his students who might otherwise try to find an outlet for their newly awakened spiritual interest in the vague undenominationalism prevalent in our colleges.

Conferences

One potent aid to the college workers is found in something which does not take place in the college itself, namely, conferences to which students go as delegates. They are of various kinds, missionary, life work guidance, training or "setting-up", inspirational, sociological, and so forth. Much has been said of them in proper places in this book. They are mentioned here to emphasize the point that the delegates come back fired by the inspiration they have received and throw themselves with greater vigor into their religious work. It is worth while for those who stand back of the college work financially to contribute to the traveling expenses of delegates. From the standpoint of training new workers it is a paying investment. Above all, our students should be urged to use their summer vacation as a time for attending a student Association conference, or a Missionary

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Education Movement Conference, or one of our Church Summer Schools.

Intervisitation of colleges

A plan, which has much to commend it, but which has not yet been tried to any great extent, is for college Churchmen to visit those of another college. If our college Church societies would send certain of their members in pairs to visit and confer with other similar societies it would have beneficial results for all concerned. Fraternities have been doing this for years, and it is recognized as one of the best possible ways of binding the chapters together. It has been the custom of the Association to invite representatives of other student bodies to visit a college at the time of an evangelistic campaign. We could do the same at the time of a mission. Delegates to conferences should be instructed to search out other Churchmen and discuss with them the way Church work is done in their colleges. Thus many new ideas would be obtained and a Church college society would be saved from settling into a rut.

As the National Student Council develops, it may become the duty and privilege of its provincial members to visit in the colleges of the province. Where there is no provincial college Secretary this may prove the most effective way to develop student work in the Province.

Conferences of workers

The many references that have been made to the two important conferences of our college workers

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which have already been held should convince anyone of the value of such gatherings. They have set the pace in student work. Those attending have without exception expressed themselves as greatly encouraged and helped. Through their means there has grown up a real camaraderie among the college workers which will mean more than we now realize for the future of the work. The National Student Council has stated that one of its functions is to arrange for such conferences, by Provinces and for the whole nation.

One fruitful method of conference, which should be developed by each Bishop, is the calling of the clergy of college towns into a retreat for one or two days once or twice a year. This has been done most successfully in the diocese of Kansas. There is nothing which will so put heart into a clergyman, discouraged by the many obstacles encountered in college work, as the realization that his Bishop is thoroughly informed and heartily behind him in his work and plans.

The diocese and the college parish

Every college draws a large proportion, if not a majority, of its students from the state in which it is located. This makes the work in the college of interest to the whole diocese, and also to the other dioceses, if any, which are within the state. That which the parish cannot do by itself for the students should be done by the diocese, or jointly by that diocese and others in the state. The larger the university, the wider the responsibility. Some parishes, ministering to universities, should be entitled to call

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on an entire Province. The whole Church is interested in the college work in missionary districts, and the Board of Missions on more than one occasion has appropriated money to be used in such college work. A parish may be said to have a claim on every other parish which has a college member temporarily resident within it. A contribution to the student work of the parish in the college town would be one way by which the home parish could discharge its duty toward its absent members.

Financial campaigns to equip college work

But aside from current expenses for student work, there is a much larger problem confronting some parishes in college towns. They are perhaps too small and their equipment too inadequate to attract students.

The General Board of Religious Education stands ready to help any parish which needs equipment or endowment for its college work. Naturally there are conditions attached to the Board's offer, for it would not be right to take the time of the Secretaries of the Board if the local and diocesan authorities were not willing to coöperate. Perhaps these conditions can best be stated in the words of a resolution adopted by the Board in its annual meeting January 31, 1918.

- "1. That the Department of Collegiate Education conduct at least one campaign a year to place the right man, properly equipped, in one important college town.

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“2. That such campaigns be undertaken under the following conditions:

- (a) The Diocesan Convention invites the Department to conduct the campaign and appoints an adequate committee to work with the Department.
- (b) The objectives of the campaign as to equipment, etc., will be determined after survey by and in consultation with the Department.
- (c) That as part of such a campaign an endowment shall be raised for two scholarships at the institution, to furnish student assistants to the minister in charge, which scholarships will be administered normally under conditions mentioned below. (3b)
- (d) If the institution is a State University, the coöperation of the other dioceses of the State or Province, must be obtained by the committee of the diocese in which the university is located.

“3. That a system of scholarships be established by the Collegiate Department as follows:

- (a) Scholarships at large, in control of this Board.

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- (b) Scholarships at a given university to be awarded to students in their junior and senior years who are training for service in the Church and have shown the right qualifications for leadership."

Scholarships

It is the conviction of the General Board of Religious Education that it would be easy and proper to raise an endowment for scholarships at the time of a general campaign, so that thenceforth two or more students who show genuine ability and leadership can be given assistance or retained at the college for special postgraduate training. In return for the scholarships they would aid the clergyman in his college work. There are several new features in this plan. The scholarships would be awarded to students who had proved that they were worth special training for Church work. Thus they would go to upper classmen. The scholarships would be honors to be striven for, and would give the holders a recognized place in the Church. The chances of wrong choice would be reduced to a minimum. Other communions have large loan or tuition funds which are awarded to a student at the beginning of his career, usually on the statement that he plans to enter the ministry, or go to the mission field, or engage in some recognized phase of religious work. Often the assistance is wrongly given, or proves an embarrassment to the recipient if he changes his mind.

So far this plan, with modifications, has been

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worked out in only one institution, namely Teachers' College, Columbia University, where graduate students are received for a special course in social-religious work. Some of the parishes in New York City offer scholarships to Church students taking this course, in return for which the student gives the parish a specified amount of time for practical work.

Ultimately the General Board of Religious Education hopes to have some scholarships at its disposal which it can bestow on young men and women in different colleges who have special claim for such aid. If all these scholarship plans work out, local, general, and those for special training, the Church may be able to assist her choicest young people to obtain the college preparation they need for the great tasks of the future. So far there has been practically no way of extending this aid, save to men preparing for the ministry who could ask aid of certain societies for the education of the clergy. Perchance this will be one of the outcomes of the War, for people will gladly aid returning soldiers to complete their education, and thus become interested in the highly important and interesting task of helping the Church prepare her future leaders.

CHAPTER XIII

The Church's Responsibility for her Students from Other Lands

Definition of term "foreign student"

It will be necessary at the outset to adopt a definition of "foreign student", for the title is so useful as a means of avoiding circumlocution that it will be used throughout this chapter. By it we mean any student coming into the United States to study who is a native of another country. By Church foreign students we mean all in this very large group who are members of Churches in communion with our own. Thus we have in mind all those from the Church of England and her Provinces as well as those from our own foreign missionary districts. It is inevitable, however, that our attention be directed especially to those who are not from English-speaking countries, for they are much less at home among us. We must include also those from the Spanish-speaking possessions of the United States, even though they may not be foreign in the sense in which the word is defined above.

The Church's responsibility for her foreign students

The Church in America has a very great responsibility for her students from other lands. The

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Churches in China, Japan, Brazil, and other countries entrust their most promising young men and women to the mother Church for spiritual care and nurture while in the United States. Many of them are "government students", chosen for scholarships which are the highest honors the nation can bestow upon them. Some are sent by their colleges for post-graduate study. All are above the average, else they would not have crossed the seas to study in a foreign land. We may confidently expect that without exception they will be men and women of unusual influence in their own lands.

The Church's former neglect

Suppose the Church in America fails to manifest any interest in them. Suppose their churchgoing is dependent entirely on their own inclinations, and little effort is made to make them feel welcome at Services. Suppose no homes of Church people are open to them, and they judge Christian America from their experience with college dormitories, mess halls, and boarding houses. Suppose the college society of Church students never invites them to attend its meetings or receptions. These suppositions are not mere fancies. They have been sadly true in more than one instance.

The foreign students do not willingly tell us how hurt and grieved and discouraged such neglect makes them, but we can imagine our own feelings were we in their place. One of our foreign students, being pressed for a statement, wrote as follows: "It is not necessary to enter into detail as to what the Church has failed to do in this respect. It suffices to say

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that a foreign student, who, on landing in a new country, sees things contrary to his expectations, is apt to jump to the conclusion that the Church does not *do* what she professes to *be*. But it must be admitted that no two persons have the same impression. Some are more fortunate than the others. A church which bids the foreign student a warm welcome encourages his churchgoing. On the other hand a church which shows indifference dampens his enthusiasm. It is, therefore, very important that the first church he goes to be one of the former. There are other factors which dishearten him. The influence of modern education, the lives of professed Christians, and the misinterpretation of Christianity as conventionalism, increase his doubts about the truth of Christianity, and may result in his entire loss to the Church."

Work of the Committees on Friendly Relations

In America there are "Committees on Friendly Relations among Foreign Students" in those colleges where there are large numbers of foreign students. These committees are under the auspices of the Y. M. and Y. W. C. A.'s. There are also general committees having secretaries of different nationalities who direct this work.*

The work of these national and local committees is of the highest importance. The names of students

* For the men, Mr. Charles D. Hurrey, 347 Madison Avenue, and for the women, Miss Margaret Burton, 600 Lexington Avenue, New York City, with each of whom are associated secretaries of different nationalities.

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are reported to America by missionaries and Association secretaries in foreign lands. In all the important ports of entry are secretaries or volunteer workers who meet the steamers, direct the students to proper hotels, and make railroad reservations for them. News of their coming is telegraphed to the colleges. The Association secretaries and committees aid them in finding rooms, in registration, in making friends and, if necessary, in obtaining employment. It is a ministry of incalculable importance, and gives the foreign student a totally different idea of America than he would otherwise receive.

In some universities the work is done on quite a large scale. Thus at the University of Pennsylvania there is a residence for foreign students, presided over by an American secretary and his wife. Here twelve foreign students room and twenty-five take their meals, while the rest use the building as a club. In New York City the Intercollegiate Branch of the Metropolitan Y. M. C. A. has on its staff secretaries of several nationalities caring for the interests of their fellow-countrymen. It also maintains club-houses for the Chinese and the Japanese students. The foreign women students are not numerous enough at any one university to require such extensive efforts on their behalf; though non-resident *foyers* may be established at such centers as Boston, New York, Chicago, San Francisco, and Urbana, Illinois, where the work for foreign women students is most highly developed. Helpful contact has been established with the French girls who have come to America to study since the War.

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Cosmopolitan Clubs

The work just described has important international bearings. There is another way in which internationalism is promoted, not only in America but in other lands. This is by clubs of which all foreign students are expected to be members. A few native-born also belong to represent the best in the life and spirit of the nation in which the rest are studying. In America these societies are called Cosmopolitan Clubs. They hold regular meetings and social gatherings, which are addressed by their own leading members, by representative Americans, and by the distinguished guests from foreign lands who so frequently visit a great university.

Why the Church must supplement

By constitution these Cosmopolitan Clubs have no religious basis, and distinctly religious discussions are not permitted. Thus the student's whole needs are not satisfied by membership in them. Their work must be supplemented by the Church.

Even the Committees on Friendly Relations cannot put religion too much to the fore, though the instructions from headquarters to the local committees leave no doubt as to the Christian basis and purpose of the work. Many of the foreign students are non-Christian, and many of those from South America and Europe are Roman Catholics or members of the Eastern Orthodox Churches, who would misunderstand an aggressively Protestant effort to reach them. Hence the work must be personal and informal, and not highly organized. The secretaries and

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committeemen are in a very delicate position when a non-Christian desires to be baptized and wants information about the various communions. Only as our clergy and students have sympathetic and friendly relations with the foreign students can we expect them to make our Church their spiritual home.

What the Church is doing for her foreign students

The National Student Council gave considerable time at its first meeting to the question of the pastoral care of foreign Churchmen from missionary districts and of graduates of Church colleges, and appointed a committee to make plans. The following general procedure is agreed upon. The Board of Missions sends to the National Student Council the names of and facts about the foreign Church students. These it obtains from the heads of Church missionary colleges and from all Anglican Bishops on the mission field. In due time the custom will be established of reporting each scholar as soon as his plans for study in America are completed. The National Student Council writes to the clergyman in the college community, to some professor in the college, and to the Church student society of the arrival or presence of the foreign student at the college. In some of the larger universities, where Church students of certain nationalities are sufficiently numerous, committees of those students and Americans could be formed. Or there might be such a committee for all the Church foreign students regardless of nationality. In either case the clergyman and the committee would be notified. In case there is no Episcopal church in the

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college town, the Bishop of the diocese is asked to write the student a letter of welcome and advice.

Duplicate card catalogues of the Church foreign students are kept at the Church Missions House and the offices of the National Student Council. When missionaries or Board Secretaries visit a college they will be asked to look up certain or all of our foreign students. Important facts concerning the students will be entered on the cards for the guidance of these visitors and for record.

Further development of the work

Ultimately, it is to be hoped, the time of arrival in America will be learned sufficiently in advance for arrangements to be made for a representative of the Church to meet the steamer. This would be feasible especially in San Francisco, where there are Chinese and Japanese churches. The priests of these churches could be accompanied by an American to the steamer to greet the students. Usually the foreign students arrive in groups, with all arrangements made in advance, or with secretaries of the Friendly Relations Committee ready to care for them. But a special greeting from the Church of America, even though no help was needed, would make a lasting impression. The newcomer could be advised where to worship, for (we say it to our shame) not all churches in Pacific Coast cities welcome foreigners from the Orient.

The National Student Council will publish a bulletin or handbook which can be placed in the hands of the Church student from abroad before he leaves

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home, or on arrival in America, or even after reaching college. This bulletin will give interesting facts concerning the Church in America, a list of churches in the larger cities where foreign students would be welcome, and a list of the clergy in college communities to whom they should report when they reach their destination. Such a bulletin, some of the foreign Churchmen say, would be much appreciated. They travel to a considerable extent in America, and would like to know something of the churches they see. All clergy whose names go into the bulletin would agree to extend a cordial welcome to any foreign student who came to them.

In the larger university centers it is possible to have celebrations of the Holy Communion for the foreign students, often in their own tongue. Thus in the Oriental Chapel at the Cathedral of St. John the Divine in New York City monthly Communions are celebrated for the Chinese and Japanese students.

The summer vacation is quite a problem for the foreign students. Many of them attend summer schools and thus shorten their period of study, but there are several weeks during which no colleges are open, and they must shift for themselves. While this is difficult for men, it is often highly embarrassing for the girls. The National Student Council will study this matter with the Board of Missions and try to make adequate arrangements for them. The summer student conferences and our own Church summer schools will fill up part of the time, and all who advise with our foreign students should urge them to attend these.

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When the foreign student returns home

There is often a serious gap between the return of the foreign student to his own land and his entrance into Church life and duties there. Hence the clergyman who has known him throughout his college course should give him letters of introduction to our missionaries in the town where he expects to locate. He should also be given a letter of introduction to the Bishop of the diocese, especially if he does not know where he will settle. The assistance rendered any mission by one of these returned students would be invaluable, and yet the missionary or the native clergyman might be ignorant of the student's presence. The presentation of a letter of introduction would bring the missionary and the student together.

It is hoped that every foreign Church student who returns home will endeavor to keep the Board of Missions posted as to his friends who may in the future come to America as students. They can also impress upon missionaries and the head of schools and colleges the vital importance of the Church in America receiving due notice of the coming of her students from abroad.

The students from the Holy Orthodox Churches

Our Church has a peculiar responsibility for the students from Europe and the Near East who are members of the Old Catholic, Scandinavian Churches, and Holy Orthodox Churches — Greeks, Russians, Roumanians, Czecko-Slovaks, Jugo-Slavs, Bulgarians, Syrians—Armenians, and other separated Eastern Churches. They will come to us henceforth in in-

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creasing numbers. Where there is no church of their own they will turn to our clergy. But we must understand the extent to which they will share in worship with us. The Rt. Rev. E. M. Parker, D.D., Bishop of New Hampshire, President of the American Branch of the Anglican and Eastern Association, sends these words of advice:

"The Orthodox are ready to be our friends and they have certain definite ideas of our likeness one to another. They are ready for our Sacramental and pastoral ministrations in emergencies, but we must not try to hurry them into formal inter-communion. We should take great pains to plan for Services in their own tongues, by their own priests, in our churches. Our Services they often find confusing and cold, and a bit dreary, with little action and life. They have no popular Services used as we use Morning and Evening Prayer. Let us invite them to Services and, in explaining our ritual and Church polity to them, emphasize similarities, not differences. Let them see that we are not trying to wean them from their own Church, but that we shall welcome inter-communion of the Churches when they are ready for it. We must remember that racially the Orthodox are a good deal divided, *e. g.*, Greeks from Russians, and that they do not readily worship together. The Armenians separated from the Orthodox East fourteen hundred years ago and, while practically the same now in teaching, they are not yet in communion with it.

"Above all we must remember that personal friendship and personal touch with all peoples from

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foreign lands is the most important thing; and that being a cordial, good neighbor, a pleasant acquaintance, a real appreciative friend, is the way to win and help the Orthodox student, as it is the way to win the American."

Receiving the foreign Churchmen at the college

Each clergyman and his committee will work out different ways of helping the foreign Church students, but the following suggestions will be applicable to every college community. The foreign student may need help on arrival, though the Y. M. and the Y. W. C. A.'s usually care for such matters as room and board and advice about college customs. Registration is often confusing, and the student will welcome advice as to courses of study. Sometimes some form of employment is necessary to enable the student to support himself. This is especially true of the students from Central Europe and the Near East. In such a case our Church people ought to afford the student opportunities to work. It is not a case of raising money. The foreign student is as proud as our American student about receiving charity, if not more so.

As soon as possible a reception should be held to enable the foreign students to meet interested people of the parish and their fellow-Churchmen among the American students. Such a reception would also enable them to meet other Church students from lands different from their own. If the group of foreign Churchmen is large, this should be a special reception, but if they are few in number, inviting

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them to the general reception for Episcopalian students at the beginning of the session will be sufficient.

It is highly important that at this reception and at other times they have an opportunity to meet the Churchmen on the faculty. The clergyman should associate two or more of the faculty with him in this phase of his work. Some of the faculty and some of the townspeople should entertain the foreign Church students in their homes. Some of the ladies of the faculty should exercise a sort of chaperonage over the foreign girl students. Often, in their sense of freedom, these girls innocently ignore American conventions, and need friendly advice.

The college Church society and its foreign members

The college Church society should include all the foreign Churchmen in its membership and meetings. They will feel any omission from this more keenly than we might suppose, for membership will seem to them a recognition of their being Churchmen.

They should also be included in all plans which are made for the religious education of the Church students. When lectures and study courses are planned, they should have special invitations to attend. They need to see Christianity and the Church as we see them. This will be a corrective to any false impressions they have brought with them, or acquired among us.

Pastoral calls on the foreign students

It is not enough to issue an invitation to attend Services and let the matter rest there. The rector

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should note whether the student comes regularly. If he is absent for one or more Sundays, the rector should call on him, for he may be ill. The foreign student may reason, "My pastor at home would notice my absence from church and come to see me, but this clergyman does not do so and says nothing about it, therefore he must not care whether I come or not." Calls in case of sickness would be very greatly appreciated, and a prayer should be read in the church Service. If no one pays any attention to the sick student, the sense of loneliness in a strange land may be overwhelming.

Using foreign students as speakers

Foreign Churchmen should be used as speakers. They have a message which they can give more effectively than many missionaries. But they should not be called upon suddenly, lest their command of English should prove insufficient. A Chinese student was once receiving praise for the remarkable speeches he and his compatriots had made at a public meeting. He replied modestly, "But you do not know the hours we have spent in preparation." With due notice, foreign students make splendid speakers for meetings of clubs, guilds, and missionary societies, and for Sunday schools, and should be much more widely used. As one of them said, "It will take away misunderstanding, and make the members of the daughter Church more intimate with those of the mother Church." Our own Churchmen complain that while they receive many invitations to speak to congrega-

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tions and societies of other churches, they are seldom asked to address Episcopalians.

Appreciating the foreign students

It is supremely important for Americans to have a sympathetic attitude toward the point of view and feeling of the students from other lands. We must not think our own opinion wholly right and the foreign student's wholly wrong. An honest effort to put ourselves in their place will reveal a common ground. There are three ways to learn the point of view of other peoples. One is by personal acquaintance, when, through conversation, there is a broadening interchange of ideas; another is by sharing in the meetings and work of the Cosmopolitan Club; and the third is by reading foreign literature and periodicals. The last may not seem possible to busy Americans in a college, but fortunately the Chinese, the Japanese, and the Latin American students in America publish periodicals which every one who works with them can and should read.* They not only tell us what our foreign guests are thinking and dreaming for the future of their nations, but they have valuable chronicles of the happenings abroad and enlightening historical articles. A perusal of these magazines will give one an added respect for the ability of the students who can so write. We will admire the more their log-

* *Chinese Students' Christian Journal* (Quarterly, 60 cts.), *The Japanese Student* (Monthly, \$1.00), *El Estudiante Latino-Americano* (Bi-monthly, \$1.00), and *The Indian Patrika* (Bulletin). All published at 347 Madison Avenue, New York City.

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ical minds and maturity of thought. Often conversation does not leave this impression, for the student's command of conversational English may not equal his use of written English.

The foreign students' difficulties

This conversational difficulty and lack of knowledge of our ways often greatly embarrass the foreign students and may cause them to decline invitations. Sometimes it makes them seem unresponsive and reserved, as if they did not want to make American friends. It would be a mistake to draw this conclusion. With a longer stay in this country they acquire greater ease and seem more friendly. Consequently an earlier invitation should be repeated. Sometimes a tactful lady of the faculty can render a very real service by organizing a group to study and practise American etiquette. Those educated in our schools and colleges are more at ease with Americans than those who have studied in government and non-Christian colleges.

The foreign students' social life

We should remember that a foreign student can be homesick, especially if he chances to be the only one of his nationality in the college. People may be polite enough, and yet not show genuine interest in him. It would make all the difference in the world if there were one or two homes to which the student could go frequently with an assurance of welcome. But too often calls are received with such formality that the student leaves quickly. A professor would

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see more of his foreign students if he would frankly say to them, "If I do not tell you that I am busy, you may be sure that you can stay on, for I will tell you so if I am really busy." Often, however, he politely says that he is not busy and yet makes the students so uncomfortable by his impatience that they are unwilling to repeat calls. One foreign Churchman tells how he went to a Bishop with a letter of introduction. "The Bishop," he said, "kept on writing all the time I was there. I would much rather he had said he could only spare five minutes, and had given me his whole attention."

Invitations should be real. The cordial, "Come around to a meal some day," must be followed up with a specific invitation, otherwise it had better be unsaid. The foreign student does not think it necessary that he be invited to a meal and he is puzzled, if not offended, by what seems insincerity. The clergyman should not think it necessary to entertain each foreign student at his table. But he should ask them to call, if necessary appointing an evening the first time, and should take them into his family, instead of interviewing them in his study. Calls of the foreign students should be returned. They are very punctilious about this in their own lands. A foreign student referring to his calls on a family said, "They are always asking me to come to see them, and they seem glad to see me when I go there, but the gentleman of the family has never come to call on me, and I do not know whether he really wants me to continue to call. I don't want to be called on as many times as I go there, but I do wish someone would

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come to see me at least once." In like manner the ladies of a family should call on a foreign girl student who visits them.

The congregation and the foreign Churchmen

The foreign student wants to feel a cordial atmosphere when he attends church. He does not desire to have everyone shake hands with him, and make more or less inane remarks, but he does hope for smiles and nods of welcome. He feels keenly what one of them called "the cold face". Ushers should be instructed to be especially cordial to foreign students. The clergyman who has them in his congregation should be careful about references to their countries, the religions of their countrymen, and the work of missionaries. Some well-meant statements and stories are no doubt ludicrous, others are offensive to national pride.

Difficulties of readjustment

We must have sympathy with their educational problems. The more widely their customs and religions differ from ours, the greater is their difficulty of readjustment. They have had to cast so much aside to accept our scientific, economic, and sociological knowledge that they may be much adrift, and in danger of accepting ultra-modern doctrines and fads. In their religious thinking they may be equally confused. Things we take for granted may be puzzling to them. In all these matters they will welcome friendly criticism and constructive advice.

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Relation to the non-Anglican students

We should also take pains to be courteous and friendly to those graduates of our colleges on the foreign mission field who belong to other communions. They can be included in much that we plan for our own students. Furthermore, we have a duty toward those students who belong to a communion similar to our own, but are out of sympathy with it. This is a very delicate matter, but we must not shirk our responsibility. Our ritual may attract many who would not care for a less liturgical service. A sympathetic interview might win back the student's loyalty to his own communion, or make him willing to accept our ministrations. Those on the Friendly Relations Committee at the university ought to be able to tell our clergy of many foreign students who cannot receive the care of their own Church, because it is not represented in the community, and who would feel at home with us. Thus, for instance, an East Indian belonging to the Dutch Reformed Church might gladly accept an invitation to attend our Services.

Winning the non-Christian students

Some students have passed through our mission colleges without becoming Christian, and toward them we have a very great and heavy responsibility. We also share the obligation with other Churches to work with all the non-Christian foreign students. If our Christianity cannot win them in a Christian land, then let us confess with shame that we are not truly Christian. For them every effort should be doubled,

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that they may see the love which of old was the most powerful apologetic for Christianity.

The work essentially pastoral

The clergyman in the college community should not regard this work as unusual or requiring peculiar gifts. It is essentially pastoral. The chief thing is for each foreign student to feel that there is one representative of the great Church to which he belongs who is his friend, adviser, and spiritual father. This feeling will come to him, just as it will to an American, when his pastor shows that he cares for him and will aid him in any way possible. The clergyman should feel that he is the representative of the Bishop from whose diocese the student comes. In case of difficulty or trouble the clergyman cannot reach the foreign Bishop, but he can reach the Board of Missions, whose Secretaries are able to advise in peculiar situations, for they know in general the home conditions of the foreign student and what his Bishop would want done. Such a request to the President of the Board of Missions will be given prompt and sympathetic attention.

The work a part of the Church's Mission

It is a great work—this care of the foreign Church students, a work of far-reaching significance. For most Americans it is the only way they can have a personal share in the Church's Mission. Nothing in college life can more nearly approximate the work of the Master Himself than this caring for strangers. With no other students is there so much certainty that

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in influencing them we are shaping the destiny of nations. Our troops in France were told that they went to represent America, but at home we are far too careless about how we represent the Church to the students from other lands. Let those who speak in the name of the Church see that uplifting and ennobling influences surround our foreign students, that fellowship binds them forever to us, and that a spiritual ministry satisfies their deepest longings.

CHAPTER XIV

Church Colleges

The Church has never given to her colleges the support they deserve. It is strange indeed that with all her reputation for scholarship the American Church has never developed any large universities. Certain institutions which began under Church auspices have become great universities as, for instance, Columbia, Lehigh, and Pennsylvania, but it has not been because the Church helped them. The Church has let some other promising institutions die through lack of support.

What the Colleges have done for the Nation

This is true in the face of the fact that our colleges have trained some of the greatest men in the history of the United States. William and Mary College in Virginia gave to the country Benjamin Harrison, Carter Braxton, Thomas Nelson, and George Wythe, signers of the Declaration of Independence, Peyton Randolph, President of the First American Congress, Edmund Randolph, Washington's Attorney General and afterward Secretary of State, and the Presidents, James Madison, James Monroe, and John Tyler. But greatest of all her sons were Thomas Jefferson and John Marshall. In the days when Columbia

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University was King's College, a Church institution, she produced Alexander Hamilton. Kenyon College has to her credit President Rutherford B. Hayes, Edwin M. Stanton, Lincoln's Secretary of War, David Davis and Stanley Matthews, Justices of the Supreme Court of the United States. The University of the South is of more recent foundation, but already it is making a name for itself through such alumni as Major General William C. Gorgas, the world's great authority on sanitation, retired Surgeon General of the U. S. Army; Senators John Sharp Williams, LeRoy Percy, and Luke Lea; Archdeacon Hudson Stuck, the Alaskan missionary and conqueror of Mt. McKinley; James T. Williams, editor-in-chief of the *Boston Transcript*; Charles McD. Packette, editor of the *New York Evening Post*; and ten Bishops of the Church.

As one writer has said: "All these great men of Church education, Stanton, Hayes, Davis, Matthews, Alexander Hamilton, Madison, Marshall, and the other great Virginians, were somewhat alike. There were certain characteristics common to nearly all of them. They were not cranks, or doctrinaires. They were not devoted to ostentation or humbug. They were balanced, rounded, finished men, and there was a high sense of honor among them all. They had the best characteristics of Americans, and have contributed largely to mould the best American type."

The Colleges which remain

Our Church has had twenty colleges under her control at one time or another, strategically located

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over all the nation. Some have died from lack of support, others have become state or non-sectarian institutions, or preparatory schools, until only the University of the South, Kenyon College, and St. Stephen's College remain. Hobart and Trinity are under Church influence, but not control, and Racine College is a junior college. There is no women's college doing full collegiate work, though there is talk of establishing one.

Definition of Church Colleges

The General Board of Religious Education at its meeting January 30, 1919, adopted the following definition of a Church College: "A Church College is an educational institution giving the standard work for a bachelor's degree, which maintains the worship of the Protestant Episcopal Church, and in which the Church through Bishops *ex officio*, or through other trustees, has an effective voice in the control of the academic and temporal affairs of the college."

Granting fuller Church recognition

There is a movement toward greater recognition from the Church for our remaining colleges. The University of the South by its charter is a Church institution owned and controlled by the Church in certain dioceses. These dioceses elect trustees for three years to administer their property. Other dioceses, desiring to participate in this ownership, must go through certain legal procedure. The Board of Trustees reserves the privilege of saying which dioceses shall come in and which shall not. The

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dioceses controlling the University of the South comprise nearly all those in the Provinces of Sewanee and the Southwest.

Kenyon College has received the strongest possible commendation from the Synod of the Mid-West, upon the report of the Provincial Board of Religious Education which held a meeting at Kenyon College and thoroughly examined the institution. The resolutions, passed by the Synod, call upon the Church to give adequate support to her only college in the Mid-West and West.

The Province of New York and New Jersey is showing the way for formal recognition by a Provincial Synod of any educational institution which fulfills certain requirements. The institution in applying for recognition must submit the consent of the Bishop and the Diocesan Board of Religious Education of the diocese in which the institution is located; a statement of what in the past and present gives the Church tone to the institution; why it desires to be an authorized educational institution of the Province; what its standards of scholarship have been and are; a statement of its financial condition and resources; number of faculty and students; and a statement of the changes which can and will be made in its system of management or charter in order to give the Province representation on the Board of Trustees. Any educational institution so recognized is required to render an annual report to the Synod through the Provincial Commission on Religious Education. This action was taken at the Synod in Syracuse, N. Y., November 13, 1918. St. Stephen's

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College is applying for such recognition from the Province of New York and New Jersey. The practical aid extended St. Stephen's College by the Province is to be in the form of four scholarships for each diocese, voted by the diocesan conventions.

This is a movement of great promise for giving recognition by the Church to an educational institution. Most schools and all colleges are too wide in influence to be ranked as diocesan, even though they cannot aspire to recognition and support by General Convention. If more scholarships of the kind mentioned were established, much could be done to save our Church colleges.

Reciprocal relations of Church and College

The Church must redeem her past and aid her colleges before it is too late. Undoubtedly the Church college can be built up by a straightforward campaign of educating our Church people. If the colleges are placed on the same basis financially as other colleges, and then a drive is made for students on the ground that such a college is just as thorough in its work and gives a better rounded education than other colleges, the college will be filled to its capacity. The Church will respond financially, if the matter is properly presented. A few years ago Sewanee appealed for three hundred thousand dollars, and the sum was promptly given in the South. There is no question but that the million dollar endowment, for which appeal now is being made, will be secured. During the period between these appeals the University has doubled its enrollment.

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But there is another side to the question, namely, what the colleges should do for the Church. The service rendered must be reciprocal. The Church to-day must make some provision for the training of laymen. The Church needs adequate lay leadership, and this can be given only by informed and trained laymen. At present the Church colleges aim to develop such men chiefly by their Church Services and atmosphere and by the examples of their professors. The teaching of the subjects in which the Church could receive special mention is not different from that in non-sectarian colleges and universities. So strongly does the General Board of Religious Education feel about this that it resolved at its annual meeting in 1918, "Efforts should be made to establish in those colleges which claim Church support courses in historical and organized Christianity so as to meet the special religious needs of modern life." One professor writes that the General Board of Religious Education should undertake to get endowments for such chairs, for the subject deserves, to say the least, the whole time of one professor instead of the part time of several professors. At the University of the South work is being done along these lines.

A new type of scholarships

Many people, including the heads of our Church colleges, are skeptical about the value of scholarships as a means of supporting an institution, yet scholarships do count a great deal both for the institution and for the individuals who receive them. It is well to question whether we do not need a new type of

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scholarship. The following plan, which was endorsed by the General Board of Religious Education at its meeting, January 30, 1919, may seem at first glance impracticable, but has certain points to commend it. If we are going to have scholarships, let us strike out on new and more effective lines. Briefly stated, this new type of scholarship should be given in such a way as (1) to establish close personal relations between the beneficiary and the people who give it (preferably the congregation to which the student belongs), (2) to be a reward of merit and previous attainment in secondary school, (3) to train the beneficiary to be an active Church worker, and (4) to hold out before the beneficiary as a further reward a fellowship in a professional school or university. Such scholarships would enable the Church to count on a due supply of trained leaders. Let us examine each of the points of difference between such scholarships and the scholarships heretofore common.

1. Personal contact between donors and recipients of scholarships

In very few cases hitherto has there been any personal tie between the student and the donors of a scholarship. Friends of the institution have endowed some scholarships, which the authorities grant to any desirable student applying for scholarship aid, and certain societies have funds at their disposal, which go chiefly to men planning to enter the ministry. Trinity College has eleven scholarships bearing the names of parishes, but there seem to be no personal relations between the beneficiaries and the parishes, for

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the scholarships are the interest on small invested funds. Inasmuch as the diocesan scholarships sought by St. Stephen's College are given by preference to the sons of clergymen, a personal interest on the part of the diocesan convention in the young man is not impossible.

Parish scholarships

The ideal group to grant scholarships on a personal basis is the parish. By the time a young man has reached college age he is well known to the people of the church. Even in the case of a very large city congregation, the young man is known to certain groups in the congregation like the Sunday school and the young men's club. The essential thing is for the scholarship to be regarded as a parish honor, bestowed on one in whose success all feel a keen interest.

A variation of this plan would be for scholarships to be maintained at the Church colleges by the Church preparatory schools, granted only to those communicants who have been graduated with a good record and who show promise of leadership.

2. Scholarships should be rewards of previous attainment

Impecuniosity should not be the chief qualification for receiving a scholarship. There should be first of all the evidence of having "made good" in school. Most of the scholarships granted by parishes would go to boys who have been graduated from the local high school, and whose school record is, therefore,

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known to all who are interested. The candidate should have been a leader in one or more lines of school endeavor and have won the hearty approbation of his schoolmates. Even though he be not remarkable in his intellectual attainments, such a boy is worth developing into a leader in Church affairs.

3. Scholarships should train Church leaders

The parish must see something more than a college education in return for its scholarship grants; it must see trained lay workers returning to it or going elsewhere in the Church, or else highly qualified young men entering the ministry. The ordinary scholarship of to-day does not guarantee either. The parishes entering on such a plan have a right to ask of the college such teaching as will produce men able to step at once into positions of lay leadership. History must be taught in such a way as to show the part the Church has had in the making of the modern world, and missions must receive attention as one of the most potent forces of to-day. The sociology courses must give large place to discussions of the Church's place in society and the fundamental necessity of religion in human relationships. The spiritual nature of man must receive recognition in the teaching of psychology. The student of philosophy must be led to appreciate Christianity as a system of thought. The study of ethics must reveal Christianity as a power for righteousness in the heart of man. Even economics can be so taught as to develop stewards of the Church's temporalities. The scientific studies, especially biology, must be made the means of awaking

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reverent awe for the creative power of God. By this we do not mean what some people have derisively called "Christian science", meaning thereby a mixture of science and religious philosophy. Both the scientific description of phenomena and the effort in the name of religion to interpret the ultimate nature of phenomena in their totality are necessary. It is the proper relating of the two which should be given in a Church college.

If these things are true of the so-called secular studies, what shall we say of the study of religion itself? Mere "Bible study" is not enough, even if it were carried on in a more scholarly way than is now customary. To it should be added a course in comparative religions, and a course in the fundamentals of theology as enshrined in the Creeds.

Courses in lay work

But there is even more that the Church has a right to ask of those institutions which bear her name. She can insist on real training in Church life. The average college graduate knows next to nothing about how the Church is governed, what his duties as a lay member are, and how to take his part in some form of active service. He knows nothing in any systematic way about running a Sunday school, or even teaching a Bible class. If he takes charge of a boys' club, only native ability and common sense come to his aid. Of the complex work of the institutional church or settlement house he is profoundly ignorant, and the science of foreign missions is a sealed book. Thus, instead of seeing our college

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graduates eagerly taking up Church work, we see them holding back, until sought after and forced to learn by experience.

The overcrowded college schedule might be urged against such practical courses in lay work. Yet at least one group of men could be required to find time for them, even if given only in free hours. These men would be the scholarship men, sent by their parishes to be developed into Church leaders. The very attractiveness and practical usefulness of the courses would in time lead others to elect them.

Special courses in professional lay work

One further service the Church has a right to ask of her colleges. She can expect them to train professional social-religious workers. None of our theological seminaries is doing this to-day, and there seems to be no way of securing this training in the broadest and most unrestricted way in a seminary. The Church colleges alone can give this training, unless we direct our college graduates to certain universities or schools of philanthropy. The University of the South is leading the way in this important matter. There a course is offered "covering the scholastic year, to special students wishing to qualify as social workers, lay missionaries, Sunday school teachers, etc. The course, which leads to a certificate of proficiency, includes Bible, public speaking, English, sociology, ethics, and Christian evidences, Bible history, Prayer Book, religious pedagogy, and practical work in Sunday school, social service, etc., assigned, supervised, and graded as laboratory work."

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4. Scholarships must be followed by graduate fellowships

There is one fundamental question yet to be faced. Will these changes of emphasis in teaching and the offering of new courses necessarily attract students, even though scholarships be offered as an inducement? There is among some people a prejudice against the small college. It is largely an unreasoned prejudice, but it exists. Reflection ought to show that the arguments are in favor of a small college for the undergraduate, provided the wider career of the university and professional school follows. Thus the parish granting a scholarship must go a step beyond anything yet done in this line. It must extend the scholarship into a fellowship for graduate study at a university. This will make the scholarship the most prized of all honors, for it will open the road to professional life to chosen young men, who might otherwise drift into the lower ranks of business. All through the college course the fellowship would lie ahead as the great goal of all endeavor. There would be no special and often invidious distinction attached to the student for the ministry who receives aid, for his former classmates in the law or medical school would have also had the same reward for faithful work. This fellowship plan would solve many a problem for the Board of Missions, which now has no way of helping volunteers for the foreign or domestic field to obtain their professional training in medicine, specialized teaching, and scientific administration. Such a plan of fellowships puts the keystone in the arch which, on the one hand, upholds the colleges and,

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on the other, gives support to the men who are training to be Church leaders.

A new kind of publicity for the Colleges

Under such a scholarship plan the appeal made by the colleges would be wholly different from in the past. Usually the colleges have been presented from the pulpit and in the public press as always pleading for money. Thus they acquire a reputation for poverty with all that is usually connoted by that word. If the colleges were appealing for students and not money, the statements made by them would awaken interest and lead to the sending of boys from each parish by parents who could afford it, in addition to the boy who held the scholarship. Under such circumstances it would soon be the normal thing for Church families to send their sons to Church colleges. This was true of the early days of these colleges, and we must restore that condition.

Financial support would be more easily won

The annual setting forth of the great work the colleges are doing for the Church would have another effect. It would create a favorable attitude on the part of those who can give largely to building, maintenance, and endowment funds. After a few years of such publicity it would be possible to conduct financial campaigns, such as are outlined elsewhere in this book for Church work at state universities. For such campaigns the General Board of Religious Education would offer its services, welcoming the chance to testify to its support of the Church colleges.

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Other ways of serving the Church

There are other ways in which Church colleges can serve the Church. They can be the meeting places of conferences, synods, institutes, and Summer schools, which will greatly influence the life of the Church. Thus the first meeting of the National Student Council was at Kenyon College. Thus, too, the University of the South, Hobart, and Racine Colleges have entertained summer schools. The University of the South maintains a press, which produces important books and publishes periodicals. All the colleges should be furnishing writers and special lecturers on all topics vital to the Church. At present, however, professors are too few in number and are too hard worked to do much of this. Let the Church give the colleges fitting support and adequate publicity, and all these ways of service to the Church will be multiplied indefinitely.

Student religious activities in Church Colleges

There is one phase of Church college life which needs treatment here, namely, the corporate religious life of the students. There is no reference here to the Church Services, though they could be made more spontaneous and appealing. What is meant is the outward expression of student religious life in organizations, meetings, voluntary study classes, community service, etc. Nothing at present seems quite to succeed. Somehow the right type of organization has not yet been devised, or found elsewhere and made indigenous.

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Lack of student initiative in religious life

There is one cause, perhaps the chief one, which subdues the expression of religion in our Church colleges. It is the paternal spirit, the "handing down" of religious duties from above, which seems to accompany the worship and discipline of the Church in her colleges. The management of religious affairs is in the hands of a Chaplain, who is also a professor. The students fall into the habit of looking to him to tell them what to do, and they then do it without enthusiasm. When there is a Service, they expect the Chaplain to conduct the devotions; when a mission study class is planned, the Chaplain by precedent leads it; and when a meeting is held some speaker, arranged for by the Chaplain, does the talking. There is none of the spontaneity and earnestness which is shown by a group of students in a state university, on whom rests the sole responsibility for representing the Church before their fellows. It is easy in a Church college to transfer this responsibility to the shoulders of officials, and to let one's whole duty be discharged by a somewhat grudging attendance at Services.

It is a rare man who, as Chaplain, can break through the difficulties of his position and make the students enthusiastic in practical religious work. When this happens we have the justification of the Chaplain system, for the Chaplain is no other than a pastor. If the students love him, he can plan with them all manner of things without seeming to dictate.

The solution of the problem would seem to be to encourage more initiative among the students and make them do more by and for themselves. They

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must think and plan for the whole college. A small clique gathering for pious self-culture would be most dangerous.

The National Student Council and the Church Colleges

As for the organization for religious purposes, it would be strange indeed if the National Student Council could not help create a society which would meet the needs of our Church colleges and would thrive in the Church atmosphere. A committee of the Council, with representatives of the colleges upon it, is at work on the question. Perhaps it will advocate only a Chaplain's committee of the most virile students, or perhaps it will suggest a society, embracing the whole student body, with many committees; but, whatever should seem best, the principle of the Council is to recognize as a "Unit" of the Council that form of organization, most effective in local circumstances, which will carry out the broad programme the Council has established.

A new day for the Church Colleges

What the colleges ask is greater Church support and recognition. What the Church asks is a type of Church training which cannot be found anywhere else in the country. Then let the Church and the Colleges move together to the securing of both these things, with all that they entail of readjustment of teaching and student life.

A new day should be dawning for our Church colleges—a day of more students, greater prestige, and larger usefulness to the Church. If both parties con-

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cerned will do their best, the Church to support and preserve, the colleges to train and equip, there will be sent forth a greater stream than ever before of strong young men ready for large and abiding service in Church and State.

APPENDIX I

The National Student Council of the Episcopal Church

The National Student Council of the Episcopal Church shall consist of two Bishops, three representatives of each Province, who are communicants in good standing in this Church, one a clergyman in a college community, one a faculty member, and one a student, and two representatives each of the General Board of Religious Education, the Board of Missions, and the Joint Commission on Social Service.

The Secretary of the Collegiate Department of the General Board of Religious Education shall be President of the Council.

Any collegiate organization of Episcopal students may become a Unit of the Council by agreeing to fulfil the minimum programme set forth by the Council. It shall cease to be a Unit when it fails to fulfil the minimum programme for two successive years.

This minimum programme shall be regular activities in (1) worship, (2) religious education, (3) Church extension, (4) service, and (5) meetings to promote the forementioned objects, as follows:

- (1) *Worship*: The Unit shall make provision for attendance at a Church Service once a

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week, which if possible shall be the Holy Communion, and shall also make provision for a monthly Corporate Communion.

- (2) *Religious Education:* The Unit shall make provision for religious education under Church auspices at least during Advent and Lent.
- (3) *Church Extension:* The Unit shall undertake to extend the Church both in the college and throughout the world by personal prayer, work, and contributions.
- (4) *Service:* The Unit shall provide opportunities for personal service in the Church and in the community.
- (5) *Meetings:* At least four meetings of the Unit shall be held each year.

Student Secretaries of the General Board of Religious Education, Board of Missions, and Joint Commission on Social Service, and of Provincial Boards of Religious Education, shall have the privilege of being present at meetings of the Council, without vote.

The Council shall arrange conferences, provincial and national, of Church college workers.

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The National Student Council of the Episcopal Church assembled at Bexley Hall, Gambier, Ohio, September 10-12, 1918, acknowledges the foregoing action of the Conference of Episcopal College Workers at Howe, Ind., May 21-24, 1918, as embodying the

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constitutional principles of the Council, and adopts the following Rules of Organization :

RULES OF ORGANIZATION

Members

§1. The Provincial Synods shall be asked to elect the provincial members of the Council. In the event of the failure of any Synod to elect, the Council shall at its next meeting elect members for that Province, after consultation by the Executive Committee with the President of the Synod.

§2. All provincial members of the Council shall hold office for two years, one-half of them being elected each year, according to the schedule drawn up by the Executive Committee.

§3. The Council shall elect one of the two Bishops each year.

§4. The Executive Committee is empowered to fill all vacancies until the next meeting of the Council.

Officers

§5. In addition to the President there shall be a Recording Secretary and a Treasurer.

§6. The President, in addition to the usual duties of that office, shall conduct the correspondence of the Council.

Executive Committee

§7. There shall be an Executive Committee consisting of one of the representatives of the Board of Missions, the General Board of Religious Education,

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and the Joint Commission on Social Service, and two of the provincial members of the Council, all of whom shall be elected by the Council in annual meeting. The President and Treasurer shall be, *ex-officio*, members of the Executive Committee.

§8. The Executive Committee shall be responsible for the raising and expending of the funds of the Council, rendering an annual report thereof through the Treasurer to the Council.

Meetings

§9. The Council shall meet annually, or at the call of the Executive Committee. The time and place of meeting shall be determined by the Executive Committee.

Units of the Council

§10. The Executive Committee is empowered to "recognize" Units between meetings of the Council, and issue certificates of recognition to all Units.

§11. An organization of college Churchmen in applying for recognition as a Unit (1) shall make a declaration of its intention to meet the minimum programme, and (2) shall present a statement of its organization.

§12. The Executive Committee shall procure annual reports from the Units, and recommend to the Council when in their judgment recognition should be withdrawn from any Unit.

MOTTO OF THE COUNCIL

Pro Christo per Ecclesiam

APPENDIX II

Agencies at Work in the Student Field

The World's Student Christian Federation

Dr. John R. Mott, General Secretary, 347 Madison Ave., New York City. This Federation unites the students of the world in their Christian work. It is organized in 13 national and international branches, embracing no less than 40 nations, with membership of 189,000 students and professors in 1915-16. It publishes in several languages an interesting quarterly, *The Student World*. The American branch, embracing the United States and Canada, is the only instance in the Federation where the student work is an organic part of the Young Men's and Young Women's Christian Associations. In other countries the Y. M. C. A. and the Student Movement have little connection with each other. The War may change this, as each body has rendered so much service to the other that the dividing lines have practically disappeared. As the students have year by year been drawn in increasing numbers into the armed service of their nations, and the colleges have been emptied, the Student Movements have turned their attention to serving the student soldiers, and the interned students or student prisoners. It is important to note as an evidence of the strength of the Movement that it has not split because of the misunderstandings and estrangements of war, as other international bodies have done. When the War is over the Federation can begin its work at once, and may play a considerable part in the days of world reconstruction.

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The Council of North American Student Movements

It might perhaps be giving too much dignity to an essentially deliberative body to list it as a separate agency in the student field. Each of the constituent members of the Council listed below is autonomous in the fullest sense, and the decisions of the Council become operative only as they are accepted by the separate bodies. But, like all other representative organizations, the Council tends to become year by year more important, and to be to other similar organizations, like the Council of Church Boards of Education, the mouthpiece of the Men's and Women's Christian Association student work. This Council does not maintain separate offices or an employed staff. Until recently it published a monthly magazine, entitled *The North American Student*. The Council is made up of representatives of the following:

The Student Department of the International Committee of the Y. M. C. A.'s in the United States

David R. Porter, Executive Secretary, 347 Madison Ave., New York City. Membership in 1915-16, 71,755. Before the War there were about twenty secretaries working in the Department. Some were field men, some were specializing on particular classes of institutions, and some on special phases of the work, such as Bible Study. There were also student secretaries of many of the state committees of the Y. M. C. A.'s, and more than sixty "local" secretaries. Reports in those days showed about 500 active and vigorous Associations in as many colleges, and many more that were not in such good shape. Monthly magazine, *The Inter-collegian*.

The Student Department of the National Council of the Y. M. C. A.'s of Canada

120 Bay Street, Toronto.

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The Student Department of the National Board of Y. W. C. A.'s of the United States

Miss Bertha Condé, Senior Secretary, 600 Lexington Ave., New York City. Membership in 1915-16, 61,569. The remarks made above as to the organization of the men's student work apply to the women, except that there are no state student secretaries, the field or territorial secretaries being all on the national staff. Magazine, *The Association Monthly*.

The Student Young Women's Christian Associations of Canada

332 Bloor Street, Toronto.

The Student Volunteer Movement for Foreign Missions

Fennell P. Turner, General Secretary, 25 Madison Ave., New York City. As already stated, this Movement is affiliated with each of the above, but is separately organized, because of its relation to the Boards of Missions of the various communions. For the former it directs and promotes the missionary phases of their work, for the latter it calls and guides volunteers for the foreign mission field. It does not, however, as is sometimes stated, send out missionaries. That is the work of the Boards of Missions. Quarterly magazine, *The Bulletin*.

Student Conferences

These are a means rather than an agency in the sense in which we have been using the latter term. But the conferences have such an influence in student work that they fully deserve separate mention.

The Student Y. M. and Y. W. C. A.'s conduct about fifteen summer conferences for training and inspiration, men and women meeting separately. Attendance, 1916, 5,984. These conferences last for ten days and consist of study classes, addresses, and vocational talks. They are addressed by the strongest speakers in America.

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The Student Volunteer Movement conducts a great quadrennial convention (5,031 delegates in 1914), and smaller annual sectional or territorial gatherings under the auspices of "student volunteer unions". Thirty-one such conferences in 1915-16 totalled 3,130 in attendance. There has been a tendency of late to broaden the scope of these conferences, which in former years have been wholly missionary in character. Their influence, however, has always been felt in more than missionary circles, for the delegates have come back on fire with enthusiasm for all forms of Christian work.

The Council of Church Boards of Education in the United States

The Rev. Robert L. Kelly, Executive Secretary, 19 S. La Salle St., Chicago. The Council publishes a bi-weekly, *The American College Bulletin*. Through this Council the Boards of Education of the various Churches are united for the consideration of all phases of college work. Most of these Boards administer the affairs of a large number of denominational colleges, a problem our own General Board of Religious Education does not face. Their policy also calls for the appointment and maintenance of a large number of "university pastors", whereas the G. B. R. E. works through the ministers in college towns, or through diocesan authority in the case of special workers. There are, however, many questions of common interest, to the solution of which the Council contributes much. On the staff of the Council is a research secretary who is doing invaluable work in the collection and study of statistics. He is beginning to bring some order out of the chaos of inaccurate and conflicting statistics the Churches have been using in their student work. The Council also takes up such matters as recruiting for the ministry among college men, determines the best methods of work, and organizes inter-denominational effort.

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The Annual Conference of Church Workers in State Universities

These men can hardly be said to form an Association, but their annual conference is very well attended and serves to make them feel their common bond, and determine the best methods of Church work at state universities. The Episcopal Church, as we have seen, has few ministers unrelated to a parish. Those of our parish clergy who are doing work in state universities are therefore eligible for membership in this conference. As the conference elects new officers each year, and the location of its office changes with its secretary, it is hardly feasible to give names or places here.

The Association of American Colleges

With this Association our Church colleges have relations. It exists for all educational purposes, and not primarily for the study and solution of religious problems. It need not, therefore, greatly concern us here.

APPENDIX III

Conferences between the Agencies at Work in the University Field

Three times have the representatives of the following organizations met in conference over their common task, twice in Cleveland, Ohio—March, 1915, and November, 1916—and once in Chicago—January, 1918:

The Council of Church Boards of Education.

The Conference of Church Workers in State Universities.

The Student Young Women's Christian Associations.

The Student Young Men's Christian Associations.

The first Conference appointed a Committee of Reference, which carried on important investigations during the interval between the conferences.

The reports of these conferences are given in a pamphlet entitled *Christian Work in State Universities*. (See Bibliography of this book.) The foreword of this pamphlet reads:

"The three Conferences whose findings are recorded in this Report represent a very honest effort upon the part of the organizations involved, to face the great and growing need of Christian work among the students in our large State Universities and to unite their efforts so effectively that Christ shall have opportunity to claim for His own service the trained abilities of these young men and women.

"There is hardly a phase of Church or Association service for students that has not been considered. The findings may, of course, be far from perfect; but they represent at least the main lines of advance upon which all could agree, and hence constitute a basis for experiment which if widely

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accepted may yield results from which even more effective principles of service may be deduced."

The Cleveland Conference Findings

The following is a brief summary of the findings adopted by the second Conference:

Recognizing (1) "the university as a community with a unified community life", which requires "the creation and maintenance of a university consciousness favorable to the Christian life", the Findings proceed (2) to point out "the opportunity and the responsibility of the Church to co-operate with the university" in this, and hence (3) the necessity of the students being "kept loyal to the Church of their preference", and "the identification of each student with a local church."

But to reach the entire university it is held essential in the Findings (4) "that the denominations work together through some interdenominational movement", which "in the light of history and experience" is said to be the Y. M. and Y. W. C. A.'s.

Recognizing (5) "the religious work in the university as the common task of the Churches and the Associations" the Findings hold that "there is no clear division of interests" and that "each should feel its responsibility for coöperation in the work of the others." (6) This requires that "a united and thorough study be made of the needs of the entire university" with a view to "a unified programme."

In all this (7) "student initiative and control . . . should be encouraged and utilized" (8) after a "frank consultation . . . to ensure that the local student forces are distributed for the most effective manning of all work."

The Findings recognize (9) "that the Associations shall have the right of initiative and that they be held responsible for carrying out the joint plans." For this "they should be so constituted that the Churches coöperate in forming their policies." In explanation of this, reference is made to Findings No. IV of the First Cleveland Conference, which is quoted in full below.

While (10) "there must be the fullest opportunity for

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the expression of initiative by the churches", yet "the ultimate test should be not only its effectiveness to the individual churches, but also its relation to and its effect upon the coöperative plans." (11) This calls for "regular, thorough, and timely consultation, upon the part of all the Christian workers concerned." It is recommended that (12) "any agency initiating religious work at the university make special effort to secure the support and coöperation of all [other such] agencies."

As secretaries, pastors, and members of boards there should be used (13) "only such men and women as have both the willingness and the ability to work coöperatively." (14) "Movements of obvious good to the whole" should be favored by each organization "even though unable for any reason to give the same individual support."

Travelling secretaries and other officers of the various national organizations should (15) endeavor to meet all the workers "whenever such conference can be made conducive to the spirit of general coöperation or whenever such a visit is aimed to change or extend plans in which all are concerned."

In the last place (16) the Findings "recognize as supplementary to the coördination of the agencies of the university center the great advantage which would accrue from consultation and conference between representatives of the national student and Church agencies regarding the work that is being planned for university centers."

Interdenominational organization of boards of directors

Findings No. IV of the First Cleveland Conference, referred to above, is as follows:

IV. On the supervisory or advisory bodies of the Associations, both local and national, should be, so far as is consistent with efficiency, representatives of the various Christian communions, which representatives shall be nominated by the Association's supervisory or advisory body concerned, approved by the proper ecclesiastical authority of the Christian communions concerned; and, in the case of local Associations, elected by the Association. It is under-

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stood that in the case of the Young Women's Christian Association their supervisory or advisory bodies will be composed of women. It is also understood that persons elected to these supervisory or advisory bodies shall have qualifications which agree with the membership requirements of the Association Movements.

The University of Pennsylvania Christian Association

The method of organization of the Christian Association of the University of Pennsylvania is the most thoroughgoing example of this union of all forces. One of the Association secretaries describes it as follows:

"The Christian Association of the University of Pennsylvania (the corporate title by its charter) is a real Association of Christian Churches. Its Secretarial staff is made up of laymen or clergymen—more of the latter than of the former—of the largest communions, appointed by the Church authorities of those communions. The Episcopal Church representative is the appointee of the Bishop of the diocese, and part of his support comes from the diocesan convention. The Presbyterian Church representative is appointed by the Presbyterian Board of Education, and half his support comes from that Board. The Baptist representative is largely supported, and the Lutheran representative altogether, by their respective Boards of Education. The Methodist Church situation is being worked out on the same basis. The Association Board of Directors includes in its membership denominational representatives, nominated by the proper Church authorities to the students for election.

"By this method of organization the Christian Association and the different communions reap the benefit of coöperation, while at the same time each denominational Secretary can contribute to the whole student body, as well as to his own denominational students, whatever that denomination has to contribute as its own peculiar gift. Each Secretary generally is in charge of some other phase of the religious activities. For example, the Presbyterian Secre-

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tary has had to do with the Bible and Mission Study throughout the University. The Episcopalian Secretary has charge of the daily Chapel services and of Vocational Guidance, while the Baptist Secretary has been in charge of the Social Service work. Each Secretary organizes a strong undergraduate Committee to work with him in connection with all denominational activities, while the students of each denomination are represented in the Association organization by a Vice President elected to the Association Cabinet by his denominational constituents.

"The experience at the University of Pennsylvania would go to show that Church unity is a practical thing in operation, and that the work in which all are so interested can be conducted with complete harmony."

The University of California Christian Association

The University of California Association has experimented in carrying out the Cleveland Conference findings in its organization. The Board of Directors is made up of representatives of the churches doing a large work at the University, nominated by the Board, approved by the church, and elected by the Association. This Board chooses workers in coöperation with the proper denominational authority. These men are on the staff of the Christian Association. Ideally, but not actually in every case, they are paid from the treasury of the Association. Policies developed by this staff are submitted to the student cabinet for adoption. The Christian work on the campus is carried on both through the Association and the various churches. Each church is represented by a student on a church coöperation committee, the chairman of which is a member of the Cabinet.

Recent developments by the Committee of Reference

In the working out of the principles of the Cleveland Conferences, it appeared that the Associations were interpreting them as giving to their bodies full executive authority in all common tasks. Thus many things decided upon in conference were changed in practice. As the

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churches and the Associations largely rely on the same students in their work, this lack of continued coöperation led to difficulty and misunderstanding.

The Council of Church Boards of Education at its annual meeting in January, 1919, reviewed the whole situation and resolved that "the union of all Christian Agencies at work in each center, with full and visible recognition of the identification of their interests, is essential to the success of the enterprise and the spiritual welfare of the students."

In view of the full and frank expression by the Secretaries of the various Church Boards of Education of the feeling that the findings of the Cleveland Conferences were now inadequate for efficient work in the light of past experience and post-war conditions, the Committee of Reference was summoned to meet February 7, 1919, in Dr. John R. Mott's offices in New York. The Committee adopted the following as an interpretation of and supplement to the Cleveland Conference Findings, which at the time of writing is being submitted to the various bodies concerned for ratification.

MEMORANDUM ADOPTED BY THE COMMITTEE OF REFERENCE

"I. The General Advisory Board of the Christian forces in the University should be organized in accordance with the Findings of the First Cleveland Conference (No. IV). In universities where there are both Young Men's and Young Women's Christian Associations, it should be composed of the Advisory Boards of both Associations. It is recommended that the students themselves should have representation on this General Advisory Board.

"II. The employed staff should be composed of the General Secretaries of the two Associations, the denominational Secretaries, and such other Secretaries as may be needed to meet the religious needs of the whole University, all to be selected by the General Advisory Board, with the approval of the Cabinets of the two Associations; and, in the case of denominational representatives serving on the staff, they should be jointly selected by the Advisory Board and the Board of Education of the denomination or other proper

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denominational authority. Where practicable, all of the Secretaries should be paid through a common local treasury. Local ministers doing student work as representatives of their denominations should be *ex officio* members of the staff. In choosing all these workers, special attention should be given to the principle enunciated in point 13 of the Second Cleveland Conference.

"III. The staff of Secretaries should function as a unity on the college campus. Their responsibility relates to the work of both men and women. There should be a general Executive Secretary who acts as chief of staff. Policies should be worked out by the entire staff working together, in fullest coöperation with the Association Cabinets.

"IV. Wherever the students are organized into denominational groups or societies, these separate groups should, so far as practicable, be represented on the Association Cabinets."

As the General Board of Religious Education has not at time of printing yet considered the matter, the memorandum is here recorded for information only.

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Association Press—347 Madison Avenue, New York City, "Books with Purpose."

Woman's Press—600 Lexington Avenue, New York City, "Books for Thinking Women."

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Mott, J. R.—"Work for New Students". Pamphlet. (Association Press.) 5 cents. For Y. M. C. A. workers, but full of suggestions for others.

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CHAPTER III

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CHAPTER V

- National Student Council—"The Significance of Christ for the College Age", Bulletin Number Three. Free on application. A symposium of the views of many clergy in college communities on how to teach the Life of Christ to students.
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CHAPTER VI

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application. Several pamphlets on mission study, 5 or 10 cents each. 25 Madison Avenue, New York City.

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Sturgis, W. C.—"The Church and the Immigrant" (Board of Missions). In preparation.

For further suggestions about the study of missions write to William C. Sturgis, Ph.D., Educational Secretary, Board of Missions.

Smyth, Newman—"Passing Protestantism and Coming Catholicism" (Scribner's). 60 cents.

Chandler, Arthur—"The English Church and Reunion" (Gorham). \$1.40.

Streeter, B. H.—"Restatement and Reunion" (Macmillan). \$1.00.

Kelly, Herbert—"The Church and Religious Unity" (Longmans). \$1.75.

For pamphlets of the Commission on a World Conference on Faith and Order, and for further suggestions as to the study of Christian Unity, write to Mr. Robert H. Gardiner, 174 Water Street, Gardiner, Me.

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Publications of the Church's Organizations, see Bibliography of Chapter I.

G. B. R. E.—"Church Ideals in Education", 50 cents. For this book and for other suggestions as to the study of religious education and the Sunday school write to the General Board of Religious Education.

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"A Theology for the Social Gospel" (Macmillan).

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Willis, H. E.—"The Law of Social Justice" (Association Press). A careful weighing by a lawyer of the legal values of the Christian code. A remarkable and fresh portrayal of Christ as the greatest lawgiver. \$1.00.

Vedder, H. C.—"The Gospel of Jesus and the Problems of Democracy" (Macmillan). \$1.50.

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Devine, E. T.—"Misery and Its Causes" (Macmillan). \$1.25.

"The Family and Social Work" (Association Press). 60 cents.

Carlton, F. T.—"The Industrial Situation" (Revell). 75 cents.

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Kent, C. F.—"Social Teachings of the Prophets and Jesus" (Scribner's). \$1.50.

Simkhovitch, M. K.—"The City Workers' World in America" (Macmillan). \$1.25.

Addams, Jane—"The New Conscience and an Ancient Evil" (Macmillan). 50 cents.

"Twenty Years at Hull House" (Macmillan). \$1.70.

Howe, F. C.—"The Modern City and Its Problems" (Scribner's). \$1.60.

Crouch, F. M.—"The Social Teaching of the Prophets", "Social Aspects of Church History". "Outlines for Social Study" (Joint Commission on Social Service). 10 cents each.

For further suggestions as to study of social problems write Rev. F. M. Crouch, Secretary of the Joint Commission on Social Service, 281 Fourth Avenue, New York City.

CHAPTER VIII

Hollingworth, H. L.—"Vocational Psychology" (D. Appleton & Co., New York City). Recommended to those who desire to understand what a college psychological laboratory affords in the way of vocational guidance. \$2.50.

Brent, Charles H.—"Leadership" (Longmans). \$1.25.

Board of Missions—"Service Series, Opportunities of the Ministry and in the Mission Field". Only pamphlets on vocation yet published by any Board of the Episcopal

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Church. In a neat box. 25 cents. Special prices quoted on lots of twelve or more.

Mott, J. R.—"The Future Leadership of the Church" and "Claims and Opportunities of the Ministry" (Association Press). 50 cents each.

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CHAPTER IX

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Butler, E. R.—"Christian Living in Terms of Service" (Woman's Press). 10 cents.

CHAPTER XIII

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Committee on Friendly Relations—"Future Leaders of the Nations". A pamphlet issued for private circulation. 347 Madison Avenue, New York City.

Burton, Margaret—"Women Workers of the Orient" (Woman's Press). 35 and 50 cents.

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